

1954 Chicago International Catholic Congress

The Whole Faith for the Whole World



OFFICIAL REPORT

Pictures . . . Addresses . . . Sermons

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The 1954 Chicago International Catholic Congress

CHICAGO STADIUM

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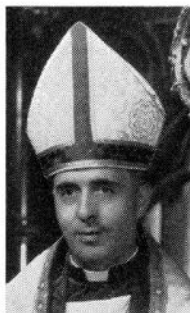
THE PURPOSE OF THE CONGRESS

The purpose of the Congress was to give thanks to Almighty God for the Catholic Revival in the Episcopal Church and throughout the Anglican Communion; to give visible expression to the fellowship which exists between the Anglican Communion and our brethren in other parts of the One, Holy, Catholic and Apostolic Church of Christ; to bear witness before the world to the faith and worship of the Church and to seek together God's Grace and guidance, that His Church may be united, that His Kingdom may come and His Will be done on earth as it is in Heaven.

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of the

CHICAGO CATHOLIC CONGRESS



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The Bishop of Chicago

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The Archbishop of Capetown
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*Now deceased.

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The Bishop of Tohoku The Suffragan Bishop of Tokyo

A PARTIAL LIST OF DISTINGUISHED VISITORS FROM OTHER BRANCHES OF THE CATHOLIC AND ORTHODOX CHURCH

- His Beatitude Eshai Mar Shiman XXIII, Patriarch of the East and of the Assyrians.
The Most Reverend Metropolitan Andrey, Bulgarian Orthodox Church.
The Most Reverend Andreas Rinkel, Archbishop of Utrecht, Old Catholic Church.
The Most Reverend Leon Grochowski, Prime Bishop of the Polish National Catholic Church.
Official Representatives of The Most Reverend Archbishop Michael of the Greek Archdiocese of North and South America: The Reverend John Hondras and the Reverend Theodore Thalassinios of Chicago.
The Most Reverend Archbishop Athenagoras, Exarch of Western Europe, Greek Orthodox Church.
Official Representatives of the Romanian Orthodox Episcopate in America: The Reverend Victor Barbalescu of Chicago and the Reverend Eugene Lazar of Gary, Indiana.
The Right Reverend Bishop Dionisy, Bishop of Chicago, Minneapolis and Mid-West Archbishopric, Russian Orthodox Church.
The Right Reverend Johannes Joseph Demmel, German Old Catholic Church.
The Right Reverend Francis Bonczak, Retired Bishop of Milwaukee, Polish National Catholic Church.
The Reverend Hans Frei, Vicar-General, Old Catholic Church in Switzerland.

DISTINGUISHED VISITORS FROM OTHER CHRISTIAN BODIES

- The Reverend J. M. Gerritsen, Hilversum Convent Group of the Dutch Reformed Church, Holland.
The Reverend W. Drobnitsky, German Lutheran Pastor of Munster, Germany.
The Reverend R. P. Marshall, President of the St. Luke's Society of the Methodist Church in the United States.

ANGLICAN BISHOPS PRESENT AT CONGRESS NOT LISTED UNDER CONGRESS OFFICERS

- | | |
|--|-------------------------------------|
| The Metropolitan of India, Pakistan,
Burma and Ceylon | The Bishop of North Kwanto |
| The Bishop of Newcastle | The Assistant Bishop of Rangoon |
| The Bishop of Gibraltar | The Bishop of Kooteney* |
| The Bishop of Trinidad | The Bishop of Montana |
| The Bishop of Kununagala (Ceylon) | The Bishop of Albany |
| The Bishop of Stepney | The Suffragan Bishop of Long Island |
| The Bishop of Hokkaido | The Suffragan Bishop of Albany |

*Now deceased.

DISTINGUISHED ORTHODOX VISITOR



Bishop Burrill greets Archbishop Athenagoras, Exarch of Western Europe of the Greek Orthodox Church.

CONGRESS PRESIDENT



The Right Reverend Gerald Francis Burrill, The Bishop of Chicago and Congress President in Cope presented to him on behalf of the 1954 Catholic Congress.

INTRODUCTION

The Chicago Catholic Congress of 1954 provided an opportunity for members of the Church Union from its various branches throughout the world to come together for Worship, Christian Fellowship and the con-



sideration of the principles of the Chicago-Lambeth Quadrilateral as they apply to present day movements looking toward Christian Unity. The sermons and addresses which follow were delivered during the Congress with the exception of the paper by the Reverend Raymond Raynes, C.R. on "Reunion." This was prepared for delivery, but since the author was not able to attend the Congress, the paper was not given; it is, nevertheless, printed in this book. The address by the Bishop of London on "The Meaning of Anglicanism" was delivered without manuscript and

is not printed. Photographs from the Congress are included in the book. For another pictorial presentation the reader is referred to the Chicago Catholic Congress film: "Our Anglican Heritage" (a 16mm color sound film produced by the American Church Union).

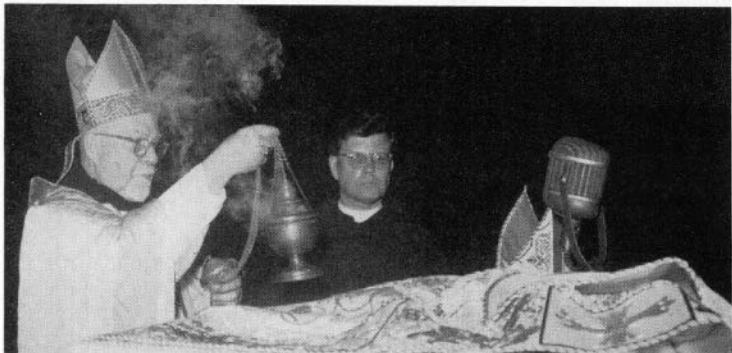
The Chicago Congress was a strong witness to the power and vitality of the Catholic Movement in world-wide Anglicanism; it strengthened the bonds of friendship and mutual trust between Anglicans and their brethren in the Old Catholic Churches, the Polish National Catholic Church and the Orthodox Churches of the East. The Chicago Congress bore witness to the fact that the historic Catholic Faith is held by millions of Christians outside the limits of the Roman Catholic Church and gave real, positive hope for the ultimate reunion of Christians holding faithfully to the historic and Apostolic Faith. It bore clear witness to the fact that the Anglican Communion is essentially Catholic and true to the description given by the Archbishop of Canterbury (Dr. Geoffrey Francis Fisher when he said "We have no faith of our own, we have only the Catholic Faith of the Catholic Church enshrined in the Catholic Creeds.")

THE REVEREND CANON ALBERT J. DUBOIS.
Congress Chairman.

SOLEMN EVENSONG, AUGUST 1, 1954



The Bishop of Milwaukee, the Right Reverend Donald H. V. Hallock, officiant at the Solemn Evensong with attendants. Left to right, The Rev. John Bruce, Nashotah House, Wisc. Deacon of Honor; The Bishop, The Rev. Killian Stimpson, Milwaukee, Deacon of Honor and Canon Vivian Peterson, Cleveland, Assistant Priest.



The Right Reverend Robert E. Campbell, O.H.C. Vice-President of the American Church Union blessing cope and miter to be presented to Bishop Burrill, assisted by Father Packard also of the Order of the Holy Cross.



Procession at Evensong: Left to right, Bishop De Wolfe, Long Island; Bishop Burton, S.S.J.E., Nassau; Bishop Ivins, Milwaukee (retired); Bishop Barry, Albany; Bishop Watkins, Malmesbury and Bishop Daniels, Montana.

ADDRESS OF WELCOME

THE RIGHT REV. GERALD FRANCIS BURRILL

Bishop of Chicago

ACTS 2:8-12

"And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, Pamphylia in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this?"

"What meaneth this?" So man asked at the first Pentecost, and so men have always asked when they see the wonderful works of God. From the perspective of 2,000 years, we have come to know that it means that God the Holy Ghost has descended upon the Church, that our Lord is keeping His promise to be with His Church to the end of the world. Since the very beginning of the Church's life, there has been assurance of ultimate victory and the abiding power to achieve it. "Go ye into all the world"—our Lord's command is to unite all the world with God, in and through Himself by the power of the Holy Ghost. Here is sounded the note of reunion—the exact antithesis of the story of the Tower of Babel—that through Jesus Christ all men are to be made one with God.

It is this power of God the Holy Ghost that has brought us together from the ends of the earth to speak again in our own tongues the wonderful works of God. We are here not to emphasize our own peculiarities, nor do we desire simply to demonstrate our differences from and with others who also own the Name of Christ. We are gathered as a *Catholic* Congress because we cannot countenance an adjective attached to this word. We are not met as Anglican Catholics, as Old Catholics, as Polish Catholics, or as members of the great Orthodox Churches of the East. We meet as a people who have been called of Christ to be members of His One, Holy, Catholic and Apostolic Church. As a people who have been called of Christ, we have no program of our own to promote. We have only the wonderful works of God to proclaim.

We are not unmindful that neither history nor geography will permit us to confer in isolation. We meet on the eve of two other great gatherings of Christians from all over the world. They, too, share our concern for the sin that divides the world and separates Christians one from another. They seek, as we do, God's grace to guide them to the knowledge of those truths upon which the reunion of Christendom must be based. What we do here, then, must be more than a grinding of our ecclesiastical axes or an *entrenching* of our own heritage.

What we are and what we have has been given us by God in Jesus Christ. If we have preserved and, perhaps, enhanced this heritage, we have done so in the power of the Holy Ghost. The Catholic Faith, then, is not our possession, but a trust we have from Almighty God. If it distinguishes us, it does so in that it marks us as a people chosen not so much to be inheritors as to become contributors. We have been not only *called* to be Catholics but also *sent* to teach the nations and to baptize them into the Catholic Faith. We are charged with the grave responsibility of giving treasures and teaching truths which are not our own. To this end, we shall devote much of our time and energy to re-examining and re-stating our Catholic experience. The wonderful works of God—recorded in the Holy Scriptures, recited in the Catholic Creeds, mediated in the Holy Sacraments, and *guaranteed* in the Apostolic Ministry—these are the core and center from which our experience stems. We must take care that our experience of the wonderful works of God continues to be faithful to their truths, so that when we are asked, "What meaneth this?", we may give God's meanings and not our reasonings. To do this, we shall dedicate our thought and speech to God the Holy Ghost and follow without fear or reservation His wise counsel wherever He may lead us.

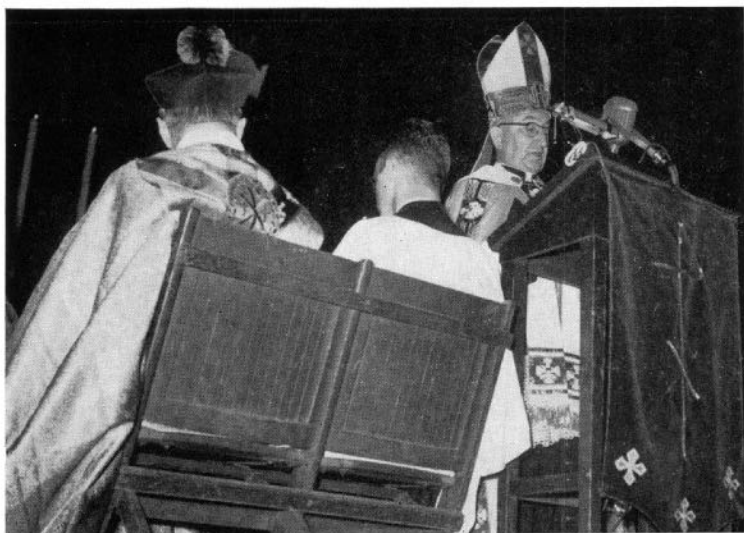
But it is not enough that we should reason together about beliefs which we hold in common. The Catholic Faith is the experience of the Community of Christ. It is to be expressed and shared in a common *life* and action, if it is to be truly known and understood. The singular focus and unique experience of Catholic Christianity is found in the action of the Holy Liturgy. It is here that God and His People meet according to His design and on His terms. In the action of the Liturgy, the truths which defy human utterance are unmistakably announced. The communion and fellowship which we attempt, but feebly, to define and describe are here realized and achieved for us by the Lord Who has made us members one of another.

Before we shall leave this place for our several responsibilities, we shall unite in the offering of a great festival Eucharist. We shall bring to

this service every adornment of rite and ceremony appropriate to the worship of Almighty God. The magnificence of our Catholic liturgical tradition will not be spared. But we shall not forget that all we may have to offer is but an imperfect returning to God of the gifts He has given us. Our thoughts, our hopes, our good intentions will be made acceptable in God's sight only as we plead them in and through our only Advocate and Mediator, Jesus Christ. We shall not forget the prevailing intention of the eternal sacrifice of our Great High Priest, that all may be one, even as the Father is in Him and He in the Father. We shall ask forgiveness for our imperfect stewardship of the Catholic Faith; we shall give thanks for God's abiding trust of it to us; and we shall seek His grace to preserve it and advance it throughout the world.

To this Congress of Catholic work and worship we welcome you. We trust that this time of prayer and study will prove refreshing and strengthen each of us for a renewed witness to the Faith that is in us. May your stay here be fruitful, and may God forgive us our many sins and guide us to His eternal glory.

POLISH PRIMATE AT EVENSONG

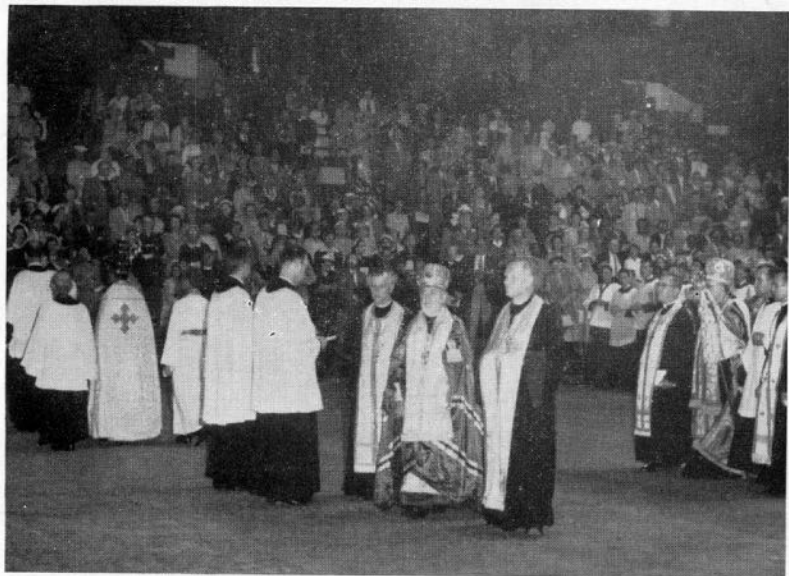


The Most Reverend Leon Grochowski addressing the Congress at the Solemn Evensong.

THE CONGRESS MASS, AUGUST 3, 1954



The Sacred Ministers at Congress Mass. Left to right: The Reverend Malcolm DeP. Maynard, Milwaukee, Assistant Priest at the Altar; The Reverend Russell K. Nakata, Chicago, Deacon; The Reverend Canon Albert J. duBois, Assistant Priest at the Throne; The Right Reverend James Pernette DeWolfe, Bishop of Long Island, Celebrant; The Reverend Robert L. Miller, Chicago, Chaplain; The Reverend Albert W. Hillestad, Chicago, Deacon of Honor; The Right Reverend Gerald Francis Burrill, Bishop of Chicago; The Reverend Birney W. Smith, Evanston, Ill., Sub-Deacon.



Eastern Prelates in Procession. Left to Right: Patriarch of the East and of the Assyrians with attendants; The Bishop of Chicago and Minneapolis and the Mid-West Archbishopric, The Russian Orthodox Church of North America; The Metropolitan of the Bulgarian Orthodox Church in North and South America and Australia.

GREETINGS FROM THE POLISH NATIONAL CATHOLIC CHURCH

BY THE MOST REVEREND LEON GROCHOWSKI,

Bishop Primate

The Polish National Catholic Church in the United States, Canada, and Poland extends most cordial greetings to all assembled here at the Catholic Congress, and especially to the dignitaries of America and abroad, who represent the Anglo Catholic, Old Catholic and the Orthodox Churches.



At this critical period when Christianity throughout the world stands on trial, we greet with great joy and hope every effort which strives toward unity.

Christianity as it stands today, divided into some 250 groups, cannot effectively defend itself against its mortal enemies. This bitter truth is slowly being understood and universally accepted.

Within two weeks from now, the World Council of Churches will meet to seek a means for Christian unity. In this important endeavor which is only in its infancy, we, free Catholics, who rely upon the fundamental truths of the Apostolic Church, have a great obligation to fulfill. Our primary duty is to unite all our efforts and to convince the free Christian world of the necessity of a return to the religious rank of the early Apostolic Church.

Our Lord Jesus Christ founded one Church for the single purpose of uniting all His followers in true love to establish the Kingdom of God on earth. In the prayer of Consecration, He prayed for this unity to his Father: "That they all may be one;" furthermore, He stressed a *perfect* unity: "that they may be made perfect in one;" (St. John, 17, 21-23). Consequently unity for the entire Christian world can be attained only by a true or perfect unity with Christ. St. Paul vigorously stresses this truth (Ephes. 4:4-5). "There is one body, and one Spirit even as ye are called in one hope of your calling; One Lord, one faith, one baptism."

Although the Scripture mentions very little about the Church, we must believe that Christ carefully instructed the Apostles in faith, government and the cardinal principles that would perpetuate the Mission of His

Church. These instructions and methods were cherished and observed in the first Apostolic Church. The three outstanding principles which guided the model congregation were: in matters of importance, *unity*; in matters of less importance, *freedom*; and in all things, *love*.

While these vital principles remained in practice, there was no division in Christianity. The Church reigned triumphant! It survived the great wave of Christian persecution; gave forth legions of martyrs and saints; inspired great minds, among them the Fathers of the Church, but above all, WON THE PAGAN WORLD TO CHRISTIANITY!

Our hearts are filled with joy and pride because our fraternal Catholic Churches who are participating in this Congress do uphold the principles of the early Catholic and Apostolic Church, and do continue its great mission as planned by Christ and his Apostles.

We have preserved priesthood in an unbroken order in an historical and spiritual succession from the Apostles, whom Christ had expressly ordained and entrusted with authority in his Church.

We are perpetuating a democratic and synodical method of Church government bearing in mind the words of our Lord: "Where two or three are gathered together in my name, there I am in the midst of them." (Matt. 18:20). Not therefore one, but two or three! Usurped dictatorship by an individual never existed in the true Apostolic Church. Historical accounts of the past centuries verify that dictatorships debase and enslave the individual and impoverish the nations. If despotism is so detrimental in civic government so much the more is it destructive within the Church. An autocratically governed Church is a hazard and a peril to the democracies of the world. It builds an active and powerful organization for the hierarchy but morally and mentally diminishes the individual, notwithstanding the fact, that the highest duty of the Church is constant perfection of man according to the desire expressed in the words of Jesus: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48).

Let us pray to Almighty God during this Catholic Congress that our hearts be prompted with love in our combined efforts to actuate Christ's plan for this earth, for surely He commended it in the words: "Thy kingdom come."

We, the members of the Polish National Catholic Church, are ready to cooperate; we welcome with great enthusiasm the creative action of our sister Church, the Anglo Catholics, who tend to bring a closer relation among the free Catholic Churches of the World. If all these efforts will be accompanied by the same love that united the Church of the Apostolic era, then we can be sure that God shall bless our noble endeavors.

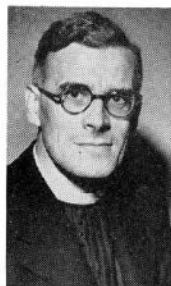
III

THE MEANING OF REUNION

BY THE REVEREND HAROLD RILEY

General Secretary, The Church Union, London, England

There are few subjects of greater importance, or of greater urgency for Christians of our day to think about, than that of the reunion in one Church of all who profess to believe in Christ. There are certainly few desires closer to the hearts of us who glory in the name of Catholic than to see an end to that disunity which for the past four hundred years has broken Western Christendom into fragments, and which for a thousand years has divided East from West. It is certainly with a sense of the urgency of this matter that those who organized this Congress chose the subject of the Meaning of Reunion for our consideration.



All our ideas of the nature of that reunion for which we pray, depend on our fundamental conception of what the Unity of the Church itself must mean. That the Church is even now One is a truth which we profess every time we recite the Nicene Creed, and which is implied time and time again in the prayers we offer. What then do we mean by it?

God himself is One. It is in accordance with his own nature that he wills to gather all mankind into one Body, subject to his government, and dedicated to do his holy will. There is one Father of all, from whom every family, and all fatherhood, in heaven and in earth is named; and it is his will through the Holy Spirit to adopt us into one family, to give us a part in the sonship of his Only-begotten Son, so that in the Body of Christ, as members sharing Christ's life, we may together reach the fulfillment of our human destiny. That Body, the totality of Christians made one in Christ, 'all the saints' as St. Paul calls them, is to comprehend the length and breadth and height and depth of the love of Christ, and to be filled with all the fulness of God.

It is the love of Christ that the Church must comprehend, for it is itself the Body of Christ. So close indeed is the connexion between the Church and its Lord, that we can use the word 'Christ' itself in two different ways. We can speak of Christ as the Head of the Body the Church; and

we can also speak of Christ as being the whole Body, Head and members together; our Saviour, and ourselves in him. The Church, to use a different metaphor; is the Vine that God planted; yet our Lord can say "I am the Vine, ye are the branches"; for in his Church we live in him.

The cardinal idea of the Catholic religion may indeed be well expressed in the phrase 'Christ-in-his-Church'; for the Catholic faith does not teach us merely to look back over the years to a Christ of long ago, now parted from us while earthly life endures; nor merely to look up to a Christ now reigning in heaven, from whence he looks down on us below; it is the religion of a Christ whose very life is extended throughout his Body in this world and the next, and whose work, all that he began to do and to teach, is still performed by that Body.

So the Church lives in the unity of the Spirit of Christ. The Unity of the Spirit is not a mere human likemindedness; it is a supernatural unity of life, guaranteed and made possible by the presence and power of the Holy Spirit. In the Church of God grace and truth become our heritage, for they are the gifts of the Spirit of God.

The Church As God Sees It

When we think of the Church, it is natural for us to do so first of all by thinking of the Church on earth in our own generation. But that is a very limited way of thinking of the whole Church of God. If we look at it in the mirror of eternity, we see the Church, as it must appear to God himself, as the whole company of those whom he has united together: those who have already passed from this world; we who are still on earth; and perhaps a much greater multitude of those who are yet to come. It is that whole Body which is the Church in the mind of God, a great multitude which no man can number; and when we speak of the unity of the Church, we are speaking of something which is a quality of that whole company. This surely is why we cannot think of the unity of the Church as something which can be imposed by the exercise of authority on earth; which is, as I see it, the fatal flaw in the view which regards membership in the Church on earth as being determined by being accepted into the communion of the Roman See. Nor can it be achieved by mere schemes and agreement, as though mutual recognition in the contemporary Church was the one thing that mattered. It is by being integrated into the light of the whole Church, the Church of all the ages, as well as the Church of the whole world, that we are built up into our proper place in the holy Temple of God's Church.

It is because the life of the Church transcends this world, that we can still believe in the Church's unity, even though there is a breakdown of fellowship within the Church militant. We should be false to our convictions about other characteristics of the Church if we took the now popular view that all schisms are schisms *within* the Church, as though no body of Christians could ever by schism become separated *from* the Church; but that there can be schisms within the Church is surely a fact of experience. It was unfortunately not an uncommon event in the earlier centuries of Christian history for one bishop, with his diocese, to break communion with another, without either of them separating himself and his people from communion with the rest of the Church throughout the world, or being regarded as so separated by other bishops not immediately involved in the particular dispute. Such a partial break was an image, on a small scale, of what has, for example, happened when communion has been broken between East and West. Both sides maintained the essentials of Catholic life, and their links with the Church of the ages. A failure in charity has resulted in schism, but this has been a division within the one corporate life of the Church. A particular illustration of this fact may also be seen in the period of the so-called Babylonish Captivity, when different groups within the Western Church adhered to different popes or anti-popes, but had no intention of seceding from the same Church.

Essentials Of Unity

We are admitted into the Church by the sacrament of Baptism, and all those who have been baptized belong in some sense to the Church. They may, of course, be erring members, or separated members, or lapsed members; they may even have lost any faith in Christianity at all. But even when this is so, it remains true that they have been admitted to the Church's membership, and that they cannot be baptized over again. What they now need is not admission, but restoration. There are many who have been baptized from whom we are in fact separated; but we are glad to recognize the degree of unity which exists, and indeed to admit that the responsibility for division between us often rests on men of a previous generation, and that there are many separated from the original life of the Church through no fault of their own.

We are, however, bound also to say that while membership in the Church is conferred by Baptism, that does not mean that any group of baptized people is in consequence an organic part of the Catholic Church. We speak of the Church as a body; and a body is not a mere colony of living cells lying side by side; a body has a structure and form, and the

cells which constitute it have their interrelation so that the whole forms an organism, which is something more than the sum of the parts. This is as true of the Body of the Church as it is of our natural bodies, and we have therefore to consider what are the essential qualities of the Church's structure, as well as the bare fact of admission by Baptism.

It is not possible in one speech to deal adequately with such a subject, but I propose to spend a few minutes on each of three matters: the Faith, the Order and the Worship of the Church. And first as regards the Faith.

Faith

One of the books of the New Testament opens with these words: "God, having of old times spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son." That is to say, that before the coming of our Lord, God had already revealed truth to men, according to the opportunities of different times, according to their powers of understanding, according to their readiness to hear, through those servants of his whom we call the prophets. But at last God made a supreme revelation of his truth, by sending his Son into the world. In its ultimate essence, Christianity is the truth which is in Christ Jesus—the revelation that God made in him, through what he was and is, through what he did and suffered, and through what he said. When that Son left the world, he gave to his Apostles a great commission; it was the commission to witness to him. "Ye shall bear witness of me, because ye have been with me since the beginning" (that is, since his baptism by John); "ye shall be my witnesses, both in Jerusalem and in all Judaea and Samaria, and unto the uttermost part of the earth." The Apostles, as St. Paul said, were "now his witnesses unto the people."

The first Apostles had a function which could not in the same sense apply to those who came after them. They could bear witness from their direct experience of our blessed Lord, both in the days of his flesh, from the baptism by John, and also in the days between the resurrection and ascension. Those who came after them were indeed to continue their witness, in the sense that they should bear testimony, but they could not speak as eye-witness of the things which the Apostles had known. As the work of the Apostles was taken up by fresh preachers, the Apostolic Witness was therefore continued as the Apostolic Tradition.

The word 'tradition' has been greatly abused. Catholics and Protestants alike have often spoken as though Tradition was a separate source,

either reliable or not (according to one's point of view) of information for which there is no written proof in the New Testament. But this is a wrong and very misleading idea. Take the first words of St. Luke's Gospel: "Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, even as they delivered them unto us, which from the beginning were eye-witnesses and ministers of the word, it seemed good to me also." Let me paraphrase that, to make the meaning clearer: "Since many have set their hands to drawing up a narrative about the things which have been fulfilled among us, following the tradition of those who from the baptism of John were eye-witnesses of them, and who became ministers of the Gospel, it has seemed to me to do the same." There was as yet no New Testament; what mattered was the witness of the Apostles, and fidelity to the Tradition of truth received from them. A similar thought lies behind some words in the second Epistle to Timothy (2.2). "The things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." There are here as it were four generations of witnesses to the tradition in mind: the writer has himself received the faith, he has witnessed to it in Timothy. Timothy is to do the same to other faithful men, and in their turn they are to do so to others. Even at a later stage, the same emphasis is to be seen. Towards the end of the second century, St. Irenaeus can still speak of barbarian people, themselves illiterate as "having salvation written in their hearts by the Spirit, without paper and ink, and carefully preserving the ancient tradition." (*Adv. Haer.* III. iv.2); for even at that date the emphasis was still on the Tradition; the stress which was later to be put on the books of the New Testament had yet to emerge.

The point I am making is this: Tradition, as properly understood is not an addition to the content of the Faith as this is found in the New Testament; on the contrary, Tradition lies behind the New Testament writings, and finds in them its earliest written expression. But this is not merely an interesting fact of history; it means that the New Testament itself arises out of the life of the teaching and witnessing Church, and that it is only properly understood in the context of the Church, and with the Church as its exponent. What the New Testament expresses is the faith of the Church—the Tradition of truth received from the Apostles, as they witnessed to the truth of God made known in his Son.

That faith has been the most precious possession of the Church all through the ages; it has in later days received formulation in Creeds and by the decrees of Councils, and in the forms of service in which Catholic

worship has been set forth. There is, no doubt, a degree of development in these, as the meaning of the faith has been more clearly apprehended, but the faith is a given thing—there can be no different doctrine which can take the place of “the Apostles’ doctrine” to claim the allegiance of Christians.

Here then is our first pre-requisite for reunion: the acceptance of the Catholic faith. That of course means the acceptance of the authority of the Holy Scriptures, and of the Scriptures as interpreted and summarized in the Creeds and by the General Councils of the Church. Behind our acceptance either of the Scriptures or of the Creeds must lie our acceptance of the faith committed to the Church, to which they give expression.

Let me say one word about the Creeds themselves. It is sometimes suggested that the Creeds should be accepted as summaries of what we believe, but that it is not necessary that we should be bound to any particular proposition contained in them, nor to any particular interpretation of their words. That is, however, to misapprehend their place in the Church’s scheme. What we intend by the Creeds is what the Church has always intended; we do not accept them merely because we cannot find in them anything different from what we happen to believe ourselves. And when it is suggested that the words of the Creeds are partly metaphorical, we should remember that the only real metaphor in the Apostles’ Creed, (“sitteth at the right hand of God the Father almighty”) is only metaphorical because the Church would express a truth about our Lord in the words of the Bible, taking, as the New Testament does in scores of quotations and allusions, the words of Psalm 110, “Sit thou on my right hand,” to express the dignity of him who is in the sight of God, as the psalm shows, both King and Priest for ever.

Order

The same principles of “givenness” and continuity which lie behind our acceptance of the faith of the Church are also to be seen in the life of the Church as an organism, as a Body, and particularly in regard to the Church’s ministry. Just as there was a preparation for the truth of Christ through the work of the prophets, so there was a preparation for his priestly work in the worship of Israel. Just as he is the supreme revelation of God’s truth, so is he the great Apostle of God to men, and the great High Priest of men towards God. And in a similar way, just as the teaching of the Catholic Church is a sharing in the teaching of Christ himself, so is the ministry of the Catholic Church a sharing in his own

ministerial and priestly work. It is Christ-in-his-Church who speaks to the world in the Catholic Faith; it is equally Christ-in-his-Church who exercises the ministerial office.

Because this is so, there is, as regards the ministry, a principle of continuity, just as there is with regard to the faith. When, for example, a bishop ordains a man to the priesthood, the man is given a special part in the priestly work of our blessed Lord. That remains true, even if the bishop concerned is entirely unworthy of his office, and even if, as was no doubt true in the period immediately preceding the Reformation, the standard of life among the bishops of the day is deplorably low. It was sometimes on the ground of unworthiness of the existing ministry that at the time of the Reformation new ministries were set up; we can indeed sympathise with the disgust of those who saw holy offices filled by unworthy men, but that does not justify the breaking away from the Church in which, in spite of the sins of men, Christ was still working. It does not justify the breaking of continuity.

It has sometimes been urged that it cannot be proved from the New Testament that our Lord intended his Church to have a ministry in the threefold form with which we are familiar. To say this, and to imply that other forms of ministry ought therefore to be equally acceptable to us, is entirely to misunderstand the Catholic position. Essentially, that position is, that our Lord committed authority to the Apostles, who held the fulness of ministerial office in his Church; and that in actual fact that authority came in time, under the guidance of the Holy Spirit, to be delegated to bishops, priests and deacons. It could have happened otherwise; it might have happened that the authority was delegated to more orders of ministry; the celebration of the Eucharist might have been committed to one order, the power of granting absolution to another, the ministration to the sick to a third, and preaching to a fourth. In that case there might have been more orders of ministers than we actually have. But that is not what happened. Christ-in-his-Church has given authority to a threefold ministry; that is the way in which the Holy Spirit did in fact guide the Church. And unless the first fifteen centuries saw the gradual disappearance from the world of the true Church of Christ, so that Christianity had to begin all over again at the time of the Reformation, (which some of the Reformers seem to have thought), we cannot regard any other ministry, deriving its authority from another source, as its equivalent.

At the beginning of every other type of ministry, there has been a break in continuity, and this break has meant the severance of one of the strands by which any local group of Christians should inherit in the whole

Body of the Catholic Church. Any attempt at reunion must therefore include the repairing of this breach, and the restoration of continuity to the ministry of the body with which we are to unite. It is not likely to be achieved unless it is valued for this very reason, and not thought of as the adoption of episcopacy "for the sole purpose of establishing the communion" (to quote the ground put forward by a recent writer—Professor R. D. Whitehorn: *Friends of Reunion Bulletin*, Pan. 1954, p. 36). We have to show to others that the reason why we value the historic form of the Church's ministry is that through it we show our allegiance to "the Apostles' fellowship," and that we see it as we see the faith itself, as a gift from God.

Worship

I turn now to the subject of worship. Once again we can see how that through long ages before the coming of our Lord, God was leading his people into a truer and better conception of what worship means. The whole system of the worship of the Old Testament was part of the preparation for the coming of the Lord, an attempt to do what could only be done perfectly first by him, and then in him and through him. The deepest meaning of worship was the consecration of man's will to God, so that it was not only true, in terms of old dispensation, that to obey was better than sacrifice; it was to be seen that to obey was at the very heart of the greatest Sacrifice of all.

So our Lord came, to do the Father's will. His whole life therefore was a great act of worship, an act which was consummated in his death on the Cross. The supreme act of all worship was not offered in the congenial surroundings of some sacred shrine, in circumstances when the world might seem far away and heaven very near, when everything conspired to make the worshipper think not of himself, but of God. It was offered on the Cross on Calvary, in pain and human weakness, when from our own experience we might suppose that for once at least our Lord might have had thoughts only of himself, and of his own suffering. But there the great act of worship was offered, an act of such significance that the veil of the Temple itself might be rent in twain, and its sanctuary lie open to unhallowed eyes.

It is into participation in that great act of worship, the Sacrifice offered on the Cross, that the worship of the Church admits us. The holy Mass is the great act of Christian worship, not merely because it was an act enjoined upon us by the words of our Lord at the Last Supper; on the contrary, it was enjoined upon us at the Last Supper because of what

it is and means. The sacrifice of the altar is the way in which we have our part and lot in the offering of Christ himself, and it has therefore in all ages been the deepest expression of the meaning of membership in the Church. The Church on earth would have ceased to exist long centuries ago, had not Christian people, in the face of persecution and when in danger of their lives, felt themselves under the obligation of meeting together at the altar.

What is the meaning of reunion? It will mean most when those who are now separated can gather together at one altar, offering Christ to the Father, and themselves as members of one Body in him; and together feed on the Bread of life, the humanity in which he sacrificed himself for us.

That is the end of all our striving. We cannot regard inter-communion as a means of recognising our goodwill to one another in the present state of division; to offer ourselves together in Christ, to partake of the Blessed Sacrament of unity together, is the very crown of all our endeavours towards reunion. To make it anything less is to deprive the worship of the Church of its deepest meaning.

The Way To Unity

If these things are so, the way back to unity is likely to be a long and a hard one. Nevertheless, I do not believe that there is any other way. The test of every step that we take along that road is whether or not it brings at least a little nearer the ultimate stage of reunion, when the breach between the Protestant and the Catholic world, and between East and West, may be healed. It would be easy for us to come to terms with some particular groups of Christians in such a way as to make more difficult, or even finally impossible, the final restoration of that widest unity, but in so doing we should be false to our deepest beliefs about the purpose of the Church in the mind of God himself.

As we have striven for closer unity, we have had over the years many disappointments and setbacks; but there are no disappointments, however severe, and no setbacks, however serious, which will make us give up our earnest prayers and our constant endeavours, to right the wrongs, even of a thousand years. And when we find ourselves in the position of having to refuse the terms on which other Christian bodies would seek to be one with us, we will always seek to show them that any hesitations or conditions on our part arise from one determination alone—not even to grasp at the fruits of immediate partial unions, if they mean the destruction of

present, that many fine things have been said in support of his favorite prejudices. The hours we spend together should leave us humbled, baffled, and contrite—more certain than ever of God's potent gifts, less certain than ever of our worthiness to possess them and our ability to utilize them. These gifts—the Bible, the sacraments, the apostolic ministry, and the creeds—are, of course, simply ways in which God gave Himself; but we hold that they are the appointed ways, the normal ways, and the certain ways, and that is why we are so firm about them. We are here to learn afresh why we must be firm and also why we must not be arrogant, proud, or harsh in our firmness. Nowhere is that double lesson more compellingly taught than in the Scriptures. We turn first to them because, as nobody can fail to see, they are at once the most obvious and the most promising starting point of any effort designed to unite Christians of all persuasions. Since there is no Christian group that does not regard itself as in some measure bound by the Scriptures, it is conceivable that the obedient study of God's Word will ultimately disclose to all believers the truth that, once accepted, will bind them to one another without ambiguity, without suspicion, and with no reservations whatsoever.

Our bishops had the Bible solidly behind them when they declared, thirty-four years ago, "We believe that it is God's purpose to manifest this fellowship, so far as this world is concerned, in an outward, visible, and united society, holding one faith, having its own recognized officers, using God-given means of grace, and inspiring all its members to the world-wide service of the Kingdom of God. This is what we mean by the Catholic Church."¹

This, we venture to observe, is also what the Bible means by the Catholic Church. The Bible, notwithstanding the variety of its literary forms, proves, when viewed in its entirety, to be a dramatic narrative of content so startling that he who reads finds it impossible to maintain an attitude of neutral curiosity, but must believe or disbelieve, confess or deny, submit or resist. Why should we feel, after any serious reading of the Bible, that something has been decided about us and we are being pressed to decide about something? We make this response because Scripture invites it. These authors in their multitude and these books in their diversity have at bottom one thing to say: There is on earth a society that knows God because it belongs to God. This society, above all other agencies and media, is the instrument, organ, and vehicle of revelation. God does not hide from us in nature, for the heavens declare His glory; His presence and His interest are evident, in all human associations, to the

1. Bell, G. K. A., ed., *Documents on Christian Unity, 1920-4* (Oxford, 1924), p. 1.

eye that is capable of beholding Him; but it is to the Church that we must turn for the perfection of knowledge and for the full manifestation of His will. God has committed His mysteries to an elect fellowship. We have been joined to the company of the prophets and the apostles, and therefore the Bible, which recounts the development of the chosen word from its obscure start in a Hebrew clan to the fulfilment of its destiny in the Catholic Church, is our family history. Small marvel, then, that those who revere and cherish the Scriptures gain from them, as often as need be, the assurance that God keeps His promises and does not desert His own.

In some such fashion as this, with a word altered here and there, almost any Christian could compose a devout appreciation of Scripture. Even in our present scandalous lack of "visible unity," to borrow the language of Lambeth, we are little short of unanimity in our "whole-hearted acceptance of the *Holy Scriptures, as the record of God's revelation of Himself to man.*"² What disquiets and divides us is the sense to be attached to the words that follow: "and as being *the rule and ultimate standard of faith.*" The moment we settle down to the candid scrutiny of this or any similar formula of union, the mystery of the Bible becomes the mystery of the Church. *God has united the Scriptures and the Church, and we cannot put them asunder.* But how has He united them? Although ecumenical theologians have yet to produce a reply to which a majority of Christians will subscribe, the current discussions of this matter, coming as they have after a depressing period of conspicuously negative, destructive, and sterile biblical study, have yielded more substantial results than anybody, a decade or two ago, would have dared to expect. Fragmentation has gone as far as it can and as far as it should, and Christians are no longer so impressed with critical skill that they timidly allow it to reduce their Bible to rags and splinters. This is a synthetic era, and the Bible is once more being examined as a whole. In the course of their struggle with a type of criticism that seemed to constitute a grave threat to their faith, Christian thinkers in general have discarded a great deal that was superstitious and unreal in their notions of the Bible. They are alive as never before to the profound humanity of the Holy Scriptures. They have realized at length that the Bible is a literature written by men and transmitted by men. What have men done with it? What have men done to it? The textual critic patiently works his way through a mass of misapprehensions, mistranslations, misquotations, harmonizations, and annotations, and the conclusion to which he is driven as he perseveres in this interminable toil is that a rigidly fixed text is not something given at the outset

2. *Ibid.*, p. 3.

As an independent human being reading a book and exerting himself to assimilate it, he will ponder the Scriptures in vain. Indeed, under Catholic instruction, he will make no attempts in this direction, which is closed to him by the very terms of his calling. Having been incorporated into the society of which Scripture speaks, he cannot survey the Scriptures from without. Hence he is under no necessity of looking far and wide for an alternative to the self-reliance of the uncommitted investigator. *Life in the Catholic Church is a continuation of the blessed and elect life that is the chief subject matter of Scripture, and this being true, when we live in communion with the Catholic Church we participate in the scriptural drama.* The patriarchs, the priests, the kings, the prophets, the apostles, and the rest are not characters in a play performed for our edification—a spectacle in which we are confined to passive watching. We are in the play ourselves, and these biblical figures are our fellow-actors, from whose hands we receive the thread of an eternal theme. It is good to “live with the Bible until it becomes part of us, just as the actor identifies himself with the role that he plays.” It is far better for a man to identify himself with the whole drama and to allow himself to become part of the Bible.

The Bible is still vigorous with life, and a living Bible cannot be equated simply and unconditionally with any text. The Scriptures do not cover every eventuality that may confront a Christian. The Old Testament treats at length of matters that no longer directly concern us. We cannot be governed by every biblical utterance exactly as it stands, and the guidance we crave concerning specific problems does not always appear in the Bible. The Bible, if its text alone is to serve as a manual of the Christian life, says far too much about some things and far too little about others. Nor is the Bible literally and mechanically consistent with itself. In a word, it does not interpret itself, and inasmuch as it will not work without interpretation, principles of interpretation are indispensable. We are obliged to acknowledge a second source of authority. Our choice is a narrow one. If we reject ecclesiastical tradition, we shall have to fall back upon learning, intelligence, intuition, conscience, “the inward witness of the Holy Spirit,” and the like, and these are notoriously subjective things. We are glad to observe that the necessity of something like tradition is candidly admitted in ecumenical circles. At any rate, where its necessity is not admitted, its existence is recognized and deplored. In *Biblical Authority for Today*,⁴ an ecumenical publication issued three years ago, we have the following statements from the pens of Protestant theologians: “in a restricted sense it is both true and admissible that without the Church

4. Richardson, A. and Schweitzer, W., ed., *Biblical Authority for Today* (Philadelphia, 1951).

there is no Bible;"⁵ "Bible and Church are correlatives;"⁶ "Church and Bible are reciprocal realities, mutually interpenetrating, so that one cannot be understood without the other."⁷ Each of these writers is the heir of some sort of Christian "tradition." Who, for that matter, can be a Christian at all without acting and speaking in a tradition? Why, then, is *tradition* a loaded word to so large a part of Christendom? Wherever the thing is tolerated the name should be, not repudiated nor reluctantly endured, but actively honored: tradition is entitled to a dignified place in theology.

Established in its rightful office, tradition is neither a menace to faith nor a rival to Scripture. It does not make arbitrary additions to the faith we derive from the Bible. On the contrary, it implements that faith and enables the Scriptures to retain their vitality, pertinence, and effectiveness in Christian practice. In such terms the Orthodox conceive of tradition: to cite but one theologian, Prof. Bratsiotis, a contributor to the collection from which I have just quoted, tells us that "the Bible constitutes the written, and tradition the spoken, Word of God, yet both are the authoritative source of Christian teaching . . . these both mutually supplement and interpret one another."⁸ To all Protestants and to many Anglicans the Orthodox claims for tradition seem immoderate. Fundamentally they are not. In reality, the Orthodox are as biblical as we are. If they were not, our own theologians, who were pledged "to teach nothing, as necessary to eternal salvation, but that which" they should "be persuaded may be concluded and proved by the Scripture,"⁹ could scarcely have assented to the Report issued, at the end of the Bucharest conference of June, 1935, by the Commission of the Rumanian Church upon Relations with the Anglican Communion and the Church of England Delegation appointed by the Archbishop of Canterbury. The relevant paragraphs of this document read as follows:

The Revelation of God is transmitted through the Holy Scriptures and the Holy Tradition. Everything necessary for salvation can be founded upon Holy Scripture, as completed, explained, interpreted, and understood in the Holy Tradition, by the guidance of the Holy Spirit residing in the Church. We agree that by Holy Tradition we mean the truths which come down from our Lord and the Apostles and have been defined by the Holy Councils or are taught by the Fathers, which are confessed

5. *Ibid.*, p. 89.

6. *Ibid.*, p. 157.

7. *Ibid.*, p. 216.

8. *Ibid.*, p. 20.

9. The Form and Manner of Ordering Priests, *The Book of Common Prayer*.

unanimously and continuously in the Undivided Church and are taught by the Church under the guidance of the Holy Spirit.

We agree that nothing contained in Tradition is contrary to the Scriptures. Though these two may be logically defined and distinguished, yet they cannot be separated from each other nor from the Church.¹⁰

If I had come to this assembly with a commission to prepare a statement of non-papal Catholic beliefs concerning the Holy Scriptures, I should submit to you a confession of the same general tenor. I should make a number of trifling revisions. I should insert a reference to the canon, and I should include, if I could, the quintessence of contemporary biblical theology, which has been the most fruitful of all ecumenical activities; but the things that were said in the thirties are the things that must be said today and always. We can say them, it now appears, with a substantial prospect of their ultimate acceptance through the Christian world. Regional unity must precede universal unity, and partial agreement may open the way to a settlement of all Christian conflicts. Although the final goal of ecumenical endeavor is, and will long be, distressingly remote, it is not in the least quixotic to propose that we take, as an objective that can be securely in our possession by the end of the present century, the completion of a biblical theology to which, when it has been fully elaborated, articulated, and tested, Anglicans, the Orthodox, the smaller Catholic groups, and conservative Protestants will be able to give their unqualified assent. The difficulties that centre in the Bible are the first, if not the worst, we have to face. These difficulties conquered, we shall be favorably laced for our struggle with clashing views of the creeds, the sacraments, and the ministry.

Our appraisal of present factors and prevailing trends has indicated the paths that future study can most profitably follow. The feature of revelation that we can least afford to overlook is its continuity. Revelation was not turned on to inaugurate the biblical age and turned off to bring it to a close. Biblical revelation, by reason of its inimitable content and manifest design, has neither parallel nor peer, but the Church has received revelations, and they are not totally different from biblical revelation. The next fundamental term, *inspiration*, should be subjected to a drastic reconditioning. Theologians have vacillated between a rationalistic denial of inspiration and the defense of highly artificial views with regard to its operation. Biblical inspiration is a balance of many elements, and we shall not do it justice until we disabuse ourselves of the notion that it is basically

10. Bell, G. K. A., ed., *Documents on Christian Unity, Third Series, 1930-48* (Oxford, 1948), pp. 45-46.

a variety of automatism or a form of artistic skill. The marvel of biblical inspiration is the organic coherence of its product. Within the ample bounds of Scripture, countless voices speak under one unifying influence, so that the Bible, which apart from inspiration would be little more than an anthology of brilliant writing about God, becomes, wherever its inspiration is understood and acknowledged, a single witness to the divine nature and will. Christian biblical experts, in the years to come, will apply their minds frequently to the canon of Scripture. The obscurity that veils the origin of the canon—particularly the Jewish portion of it—may lift with the expansion of historical science. The canon has close connection with inspiration, which it certifies, and with tradition, by which the decisions that gave rise to the canon were influenced. We ask the Holy Spirit to lead us and all our earnest brethren in Christ to the truth of these matters, so that we may turn from the specific difficulties of revelation, inspiration, the canon, and tradition to the broader concerns that emerge at our first attempt to be concrete about the authority of the Scriptures. We must not make that attempt by ourselves. Self-reliance will betray us into all sorts of evasions, compromises, and accommodations. *The life that is urged upon us in the Scriptures can be sustained only in the community that beholds its likeness in the Scriptures. The Bible is realized in the Catholic Church.*

ORTHODOX DIGNITARIES AT THRONE



Orthodox Prelates Beside Throne at Solemn Mass. Father Lickfield, Chicago, Assistant Master of Ceremonies; Bishop Dianisy, Bishop of Chicago, Russian Orthodox Church, and Chaplains; The Rev. Edward Hardy, New Haven, Marshal of the Procession; Metropolitan Andrey, Bulgarian Orthodox Church and Chaplains; The Rev. Canon Albert J. duBois, Assistant Priest at the Throne.

NOTED VISITORS AT THE CATHOLIC CONGRESS



Five Continents greeted by Bishop Burrill. Left to Right: The Bishop of North Queensland, Australia; (Shevill) The Bishop in Korea (Cooper), The Rev. J. M. Gerritsen, Hilversum Convent Group of the Dutch Reformed Church, Holland; Bishop Burrill, The Bishop of Gambia and the Rio Pongas (Coote) Africa; The Bishop of Kalgoorlie, (Muschamp), Australia.



Procession at Evensong. Left to Right: The Bishops of Borneo, Kununagala (Ceylon), New Guinea, unknown, Puerto Rico, Korea and Stepney.

REUNION: THE SACRAMENTS

BY THE REVEREND EUGENE R. FAIRWEATHER, Th.D.
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[I]

"He has made known to us in all wisdom and insight the mystery of his will, according to his purpose which he set forth in Christ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth" (1).*



In those words we find summed up the purpose for which the Church exists, the purpose for which the sacraments were instituted, the creeds formulated, the scriptures written, the apostolic ministry established. Man was created to grow to perfection in communion with God, in fellowship with mankind, in peace within himself (2). In other words, love of God, love of neighbour, love of self, together constitute the fundamental law of human life and its fulfilment. The sacraments, like the other essential elements of the Church's life, exist to further man's perfection in community—in the Holy

Community, whose "common life is constituted by its members' participation in and consecration to the divine Community of the blessed Trinity" (3). Thus *we cannot even begin to understand their function in the life of the Church, unless we see that by their very nature they are instruments of unity, not only of man with God, or of man within himself, but also of man with man. Through the sacraments, beyond every other created instrument, this goal of ultimate unity is served.* They must not, therefore, be presented as so many barriers separating us from other Christians (and perhaps even treasured for that reason!). No Christian end is gained by simply listing the sacraments as so many conditions to be accepted before reunion can be considered. Rather, we must show how they are effective means by which, amidst all the uncertainties of history, true unity is accomplished "in part" (4). Even here and now, by virtue of sacrament and faith and hierarchy—all alike gifts of God—

"the Church is . . . the community of the Holy Spirit who is the

* Footnotes on page 46.

earnest of our inheritance. The Church can only witness to that inheritance because her life is a real foretaste of it, a real participation in the life of God Himself. . . . The Church's unity is the sign and the instrument of the salvation which Christ has wrought and whose end is the summing-up of all things in Christ" (5)

In the Church, then, we enjoy a foretaste of the final unity of all things. It is this setting alone that gives their true meaning to the sacraments and to all the Church's life and faith. And yet, it is only a beginning. "The Church of Christ has to grow and be built up in history" (6), to grow through faith and love, worship and obedience, into the full unity which is eternally possessed by the divine Trinity (7). Moreover, the Church's growth into unity is hampered by sin, which not only separates man from God and distorts each man's personal life, but also creates conflicts among men, cut off as they are from the divine centre of all unity. Like her holiness, the Church's unity is broken by human sinfulness, and subjected to unremitting strain (8). Therefore, in the actual conditions which sin has created in history, growth into unity involves something more than the movement from the incomplete to the perfect. It demands the sustained effort to overcome evil, so as to express in visible fellowship the God-created unity that exists among those who have been "called in the one body" (9). We know that achievement will fall short of the ideal, but that is no excuse for failing to work for what we can reach.

"The Church realizes full well that she will never triumph completely over evil, that is, disunion. She knows that 'the state of war', since its principle is in the hearts of all of us, will be to the end the state of our earthly condition. . . . Her outlook remains, as it was in her early days, essentially eschatological. Nevertheless, here on earth she is tireless in attempting the impossible" (10).

When we consider the role of the sacraments in this struggle for unity in a divided Christendom, we must recognize that the conquest of disunion and growth into unity are one process, and of one piece with the conquest of sin and growth into holiness in the individual Christian, so that the essential instruments of the Church's unity and holiness will naturally be the effective means of overcoming schism and discord. Our task, then, is not to ask how the significance of the sacraments can somehow be extended to include the healing of schism. Rather, it is to consider the Church's sacraments in their essential unifying function, and to note their relation to the other fundamentals of the Church's common life. When we have done that much, it will be easy to indicate the conditions under which

the unifying power of the sacraments can be adequately realized in a reintegrated Christendom.

We must turn, then, to consider the role of the sacraments in the creation of the Church's essential unity. First, we must state briefly the nature of that unity which the sacraments establish. Secondly, we must ask how the sacraments bring about unity in the Church. Finally, we must take account of the relation of the sacraments to the rest of the *paradosis* (Tradition) of the Church's life and message.

[II]

It is the very nature of the Church to be one, a union of mankind in Christ, the new Man (11). The Church is his body, made up of those who have been called into unity in him (12). Out of the diverse races and peoples of the earth, divided by language and customs, and torn apart by sin and strife, God has created a people, a household, a community, the bride and the body of his incarnate Son (13). In the unity of Christ's body, the diversity of mankind serves the divine purpose (14)—but only through that unity, in which human persons are bound together by sharing in Christ's life, death and resurrection (15). In the Church we live by his life, share in his sacrifice, and look forward to putting on his immortality. Our communion with God, and so our fellowship with each other, must depend on this participation in Christ through his Church. "Christ is incarnate in His Church. The Church, while subject to the conditions of this earth and this time, is the revelation of the living and active Christ" (16). That is why the integrity of the Church's life must be our constant concern.

But all this is only part of the truth of the inner reality of the Church of Christ. Because the Church is the body of Christ, she is the Church of the eternal Trinity, and derives her ultimate unity from that transcendent source (17). The Christ who is the head of the Church is the son of the eternal Father, born in time to draw mankind into the eternal fellowship of love that is the divine life. Ultimately, then, it is the unity of the divine nature that binds the Church together in one, as "the people made one by the unity of the Father, Son, and Holy Spirit" (18). It is here that the deepest meaning of our life in Christ lies. "The sacrifice of the Lamb is the expression in time and history of that eternal communion which is the common life of the Father and the Son," and, because we are members of Christ, "the circuit of the Son's response to the Father includes us within its orbit" (19). The Church is the community of those who, in Christ, participate in the life and love of the eternal Trinity, bound together by a

common sonship to the Father, a common priesthood in the Word made flesh, and a common life in the Spirit (20).

It is this truth that gives its supreme importance to the unity of Christians in Christ. The unity of the Church is not a matter of mere pragmatic convenience, but belongs to its very essence. "Our unhappy divisions" are not simply inefficient; they are evil. "The Church has many functions *in* society, but it can never become a mere function *of* society, for it *is* a society—the Society of God, the life of the Holy Trinity communicated to men" (21), and schism is wrong, first and foremost, because it calls the divine unity into question (22).

[III]

It is with reference to this deepest meaning of the Church as the body of Christ, offered by him to the Father in the eternal Spirit (23), that the place of the sacraments in the Church must be considered. The sacraments occupy the primary place among the means of unity, because in them the very life of Christ is mysteriously communicated to the members of his body. Among the sacraments, the central place belongs to the Eucharist, in which "the Body of Christ shares in His priesthood" (24). In the Eucharist, the Church makes her surrender to the divine love.

"The purpose of the incarnation, and of the incorporation of men into the human nature of Christ, is that a redeemed and re-created human race may be brought into Christ's own relationship to the Father. The mass is the achievement, so far as this age is concerned, of that purpose; for in it the union of the members with the Head, and with one another, is consummated, and at that moment Christ offers himself, Head and members, to his Father, for his glory" (25).

Or, to emphasize the Church's action, in the Eucharist the Church offers Christ to the Father, and offers herself in him.

Let us develop the meaning of that action for the Church's life and growth. Christ, the Son of God became man, made his human priesthood and sacrifice the embodiment of his eternal love for the Father. On the cross he made the perfect offering, both of worship and of atonement, of unity and of reunion. In heaven, risen and ascended, he presents that offering before his Father. At her altars, by his command, his body the Church shares in that eternal presentation. For when she brings in her hands her poor, unworthy gifts of bread and wine, by his transforming power the great high priest fills those hands with the sacrifice beyond all price, and bids her offer his own body and blood to her God and Father,

And then, what begins with offertory and consecration is completed in fraction and communion, when the Church consummates the holy sacrifice by offering herself with Christ (26). It is here that the ultimate purpose of the eucharist is to be found. We re-present Christ's offering, in order that through it we may approach God again and again, with all the manifold concerns of our souls and bodies, to be hallowed through union with his life and his purpose. Thus the *res sacramenti*, the deepest reality of the Eucharist, the meaning beyond which there is no further meaning, lies in the Church's active share in the self-oblation of Christ, the true and eternal priest.

But that is just another way of saying that the ultimate meaning of the Eucharist is to be found in the unity of Christians in Christ. "This is the sacrifice of Christians, that the many should be one body in Christ" (27). The Eucharist exists to bind us all into one in sacrifice to the Father. At the altar, we enter as deeply as earthly creatures can into the divine life of mutual love.

"That is why the eucharistic liturgy is a trinitarian liturgy. When it shows forth the sacrifice offered to the eternal Father by the only Son, priest and victim in the unity of the Holy Spirit, it does not forget that the goal of the sacrifice is the union of the whole of mankind, of the entire universe, with the Son, who, in this communion of every creature with himself, offers all things, thus reconciled, to his heavenly Father, in the love of the Holy Spirit" (28).

For that reason, "the communion is an essential part of the mass." Eucharistic communion is the supreme expression of the unity of the Church with and in Christ, and the supreme instrument for the deepening of that unity. It is more than an accident that words like *corpus*, *caro communio*, stand for a twofold reality: for Church as well as sacrament, for fellowship in faith and life and for communion at the altar. For communion in the one bread both symbolizes and renews fellowship in the total life of the one people (29).

"The body of Jesus Christ, when it is received in the faithful, produces among them a kind of union, which is not only moral, but physical and natural, since it consists in the real union of our body with that of Jesus Christ. In virtue of this union, one can say that all the bodies with which Jesus Christ is united by means of the eucharist make up only one body" (30).

If we find it hard to appreciate this essential connexion of the Eucharist with the unity of the Church, that can only be because of the impoverishment of eucharistic worship in the medieval and modern

Church. For the ancient Church, the Eucharist and the Church could hardly be thought of in isolation. "The eucharist was related to the Church as the cause to the effect, as the means to the end, and at the same time as the sign to the reality" (31). But the pressures of controversy, compelling the defence of the reality of Christ's body and blood in the Eucharist, to the relative neglect of other truths, interacted with new emphases in eucharistic devotion to obscure the association of the Eucharist with Christian unity (32). And then (more important still) the same period witnessed what has been called "the supreme disaster in the history of the liturgy," the "maiming of the great Sunday Eucharist by the cessation of the Communion of the people" (33). As a result of this complex development, in some respects richly creative, but in others destructive, the understanding of the Church as the body of Christ, united in the one bread, was weakened, and almost lost sight of.

"The phrase 'Corpus Christi' came to mean the presence to be adored, and a Feast in honour of that presence, rather than the Body of Christ which includes both the Eucharist and the whole Church" (34).

One can treasure the riches of medieval sacramental piety, and still recognize the importance of recovering the massive truths on which the fullest and deepest understanding of the sacraments depends. Christian unity rests on communion at the altar, as on nothing else. Those who, in the unity of faith and devotion, receive the one body of Christ, must inevitably be filled with concern for the healing of the wounds of Christ's body. Those who, even in separation from one another, receive the one body of Christ with hope and love, must inevitably be drawn together, as all their lives are transformed into Christ (35).

[IV]

The Eucharist, then, is the supreme sacramental sign of the unity of Christians in Christ. To be "in communion," in the eucharistic sense, is to acknowledge and express fellowship in the whole life of the Church. At the same time, the Eucharist is not the fundamental act which makes Christians members of Christ. "Fundamental and elemental incorporation in the Body of Christ takes place through baptism" (36). The Eucharist, as the common act of the Church's members, assumes their prior unity in the life of the Church. This unity is created in baptism, deepened in confirmation and first communion, restored in penance, and expressed in different ways in marriage, orders and unction, as well as in the eucharistic offering (37). Thus only those who have been initiated into the full

sacramental life of the Church, and live by its grace, can rightly share the supreme sacrament of unity. Conversely, all those who have entered into the sacramental action of the Church are called, by that fact, to take their due part in the eucharistic celebration, and so offer themselves in the one body.

The relation of each of the sacraments to the unity of Christians in the Church (and therefore to Christian reunion) would make an interesting study, but one which could not be handled within the limits of this paper. For our purposes, it will be enough to consider the sacraments of Christian initiation, and their relation to ever-renewed communion at the altar. In the early Church, the very circumstances of initiation proclaimed its significance for fellowship in Christ's body (38). When the unity of the sacramental sequence was strictly maintained, it was clear enough that

"the three initiation-sacraments, baptism, confirmation, and the eucharistic food, by the very fact that they unite him who is becoming a Christian to the primary fact of salvation, the *Passion of Christ*, prepare him to celebrate the eucharistic sacrifice with the whole Christian community" (39).

Our Anglican practice, however, upholds the same principle, despite the time-lag between baptism and confirmation. For us, as for the ancient Church, baptism, which incorporates the child of nature into the body of Christ, is followed by confirmation, which bestows the gifts of the Spirit for growth into responsible membership in that body, while first communion is the initial participation in the Church's principal activity, namely, the offering of Christ, and of herself in him. If the primary sacrament of initiation, and thus of our unity in Christ, is baptism, which makes us members of Christ and brothers and sisters in the family of God, confirmation follows as the normal fulfilment of baptism, completing it as the flower completes the living plant (40). Finally, when he approaches the altar, "the son of adoption, united to the Word by communion, finds himself with the Son in the bosom of the Father" (41).

At least in the Western Church, history has witnessed a number of changes in the practice of Christian initiation. Nonetheless, the sacramental sequence derived from primitive usage has survived, and should be interpreted as a unity. It is true that corrupt practice, fostered by the circumstances of the medieval West, has led to the wide-spread neglect of confirmation among Roman Catholics and to its disappearance from most Protestant bodies, as well as to the creation of a large class of baptized non-communicants in the Anglican Churches and elsewhere. The liturgical movement, however, supported by renewed study of the tradition of the

early Church, has at least begun to recover the primitive "shape" of Christian initiation, an achievement for which a few exaggerations and eccentricities are a small enough price to pay (42). In our own time as never, perhaps, since the age of the Fathers, the nature of baptism as incorporation into Christ; the meaning of confirmation as anointing with the Spirit for corporate action in the body of Christ; and the orientation of both baptism and confirmation towards the Eucharist, where the union with Christ in his sacrifice, begun in baptism, is carried on day by day (43), have taken on living meaning for theology, and are beginning to gain effective recognition in the practice of the Church.

If baptism and confirmation are thus related to the unity of Christians in the body of Christ, and to the sacrament of sacrifice, in which that unity is perfected, it is obvious that they must be accepted as the normal condition of eucharistic fellowship. Baptism is the indispensable condition, since only those re-born into the family of God can perform the great sacramental act of worship of the Father. It is true that the requirement of confirmation can be waived under certain circumstances, and on certain terms. True and unfettered communion between churches, however, requires its acceptance as a normal element in Christian initiation, and one of the obvious disadvantages of the common misuse of the "Lambeth Quadrilateral" as a comprehensive statement of terms of communion lies in its failure to affirm Anglican loyalty to the Catholic pattern of the initiatory sacraments (44). Here again the way to deeper unity within the accepted framework of the Church's common life lies in a more faithful use and a more complete understanding of God's sacramental gifts, and we only do a disservice to genuine Christian reunion when we encourage the neglect of the divinely instituted means of unity.

[V]

The Eucharist is the central act of the Church's life, while the sacramental initiation of the Christian is the primary condition of participation in that act. Thus the sacramental life is the very heart of Christian unity, and the other aspect of the Christian tradition must be considered in relation to it. So, for instance, we must stress the origin of the creed in the baptismal rite, the setting of the scriptures in the liturgy, and the priestly function of the ministry. This close relationship, however, implies in turn that the sacramental life cannot be understood in isolation from the total Catholic *paradosis*. If sacramental fellowship is the core of the Church's unity, we can hardly separate sacramental fellowship from the other elements which play an essential part in the creation of that unity. Com-

munion at the altar, then, while it rests on the one baptism, is possible only in the setting of the structured life of the Church.

Some modern theologians have, indeed, argued that the Eucharist involves a kind of anticipation of the heavenly feast with the ascended Christ that raises it above the historical order of the Church.

"The Eucharist (we are told), by its very nature, in as much as it enshrines the real presence of the Son of Man, the Lord of the Eucharist, stands above the institutional continuity of the Church, and *can never be made relative to it*, for that would make the Church the master of the Son of Man and not his servant" (45).

This specious argument, however, overlooks the fact that the whole Gospel-history, from the incarnation to the ascension, together with its re-presentation in the total life of the Church, is a manifestation in time of our eternal destiny in God (46). It forgets that the eternal Son of God assumed and transformed our flesh, without destroying its nature, so that the Gospel is the story of God's mighty works in history. It fails to recognize that, if "the Eucharist is the breaking into history of something eternal, beyond history, inapprehensible in terms of history alone," this is true of the whole Gospel, beginning with the "incarnation itself" (47), so that to deny the significance of historical Church order for the eucharist is to repudiate, by implication, the coming of Jesus Christ "in the flesh" of historical happenings (48). It is impossible, then, to lift the eucharist out of the Church's "continuity as one visible society" (49). We must grasp the truth that

"the word and sacraments are never isolated events. They are never—if one may speak crudely—let down from heaven at the end of a string . . . Every setting forth of the word and sacraments of the Gospel is an event in the life of an actually existing Christian Church or fellowship of some kind, presupposes such a fellowship, and cannot be severed from it" (50).

Such a fellowship, we must add, involves a good deal more than the one baptism in isolation.

Nevertheless, the one baptism cries out for fulfillment in the offering and receiving of the one bread, and the separation of the one baptism and the one bread is the deepest scandal of Christian disunity (5). Where such disunity is simply a matter of schism or, in other words, a sin against fellowship, the scandal can be and must be summarily dealt with, since the restoration of communion at the altar will be a straightforward matter of repentance and reconciliation. Unfortunately, most schism is compli-

cated either by the repudiation of some element of the Catholic *paradosis*, or by the attempt to intrude some secondary institution into that tradition (52). It is true that, as long as baptismal unity remains, emergency solutions may be applicable to cases of individual hardship. That is to say, under certain exceptional conditions, Catholic charity may demand the admission of individuals to communion without waiting for corporate reunion in Catholic faith and order (53). Every important segment of divided Christendom recognizes this in practice, by tolerating a more or less strictly limited "open communion" (54). Solutions of this kind do not, however, begin to touch the real scandal of schism, since the Eucharist is primarily the sacrament of unity, rather than a personal means of grace (55). The problem is effectively solved only when true *communicatio in sacris* is achieved through a return to Catholic wholeness.

This wholeness, which creates the fellowship of the visible community, includes two essential elements, in addition to the sacraments. The first of these is orthodox faith, resting on the creeds and the scriptures. Communion in the sacraments is inseparable from communion in faith. The sacraments are *sacramenta fidei*, mysteries of faith, and cannot be rightly administered or received apart from faith.

"Faith and sacrament are intimately mingled, springing each in turn one from the other . . . Faith and sacrament are indissolubly associated in the economy of the means of salvation which constitute the Church . . . Invariably associated, they are, each and together, that which binds us to the Christ of Calvary, who is the unique source of salvation. It is faith, at the same time as the institution, which makes of certain signs used in worship true sacraments, and which confers on them a saving efficacy. That is why there can be no union in the celebration of the sacraments without union in faith" (56).

It is the faith of the Church that accepts baptismal grace for the infant carried to the font (57). It is the faith of the Church that is shared with the adult convert who comes to the sacrament of regeneration. By faith we apprehend the gifts of the Spirit in confirmation. When we come to take our part in the eucharistic sacrifice,

"Faith, our outward sense befriending,
Makes the inward vision clear."

It is faith that recognizes the divine activity, alike in the sacraments and in the redemptive history which they re-present. It is the confession of a true faith that sets the Church apart from every other society, and distinguishes the "faithful" from unbelievers. Thus, apart from the objective forms, in which faith is rooted—the creed, the Church's hymn of faith,

and the Bible, the Church's book of testimony to the apostolic faith—there can be no true communion in the sacraments.

The remaining element of Catholic wholeness is the Church's ministry. Sacraments and faith alike belong to the Church, that is, to a visible society, continuous through the centuries of Christian history, possessing its own distinctive structure. "You cannot have Christian communion apart from the Christian community, nor the Christian community without its centres, its laws, and its truths" (58). In the continuing life of that community, the apostolic ministry occupies a unique place. "The backbone of the organization is the apostolic ministry as a divine institution on behalf of the Word and the Sacraments" (59). The ministry of grace and truth, as the institutional, structural element of the Church's tradition, is essential to the continuity of her common life, and it is concern for this common life, even more than for sacramental validity by itself (60), that leads Catholic Christians to insist on the maintenance of apostolic succession through the episcopate as one condition of eucharistic communion.

Perhaps it is this concern that most sharply separates both Catholics and pre-Reformation dissidents from modern Protestants. It has, indeed, been argued that the latter (or, at least, the "Reformed") are most clearly marked by their belief in the invisibility of the true Church, that is, in the absence of outward signs by which the true Church can be known (61). Despite a certain incoherence in Calvin's thought and some ambiguous statements in Luther's writings (62), it is hard to sustain this thesis in the face of the evidence as a whole (63). The fundamental error in Reformation teaching lay rather in the failure to recognize the necessity of social and historical continuity for the existence of the visible Church (64). It is this error in Protestantism that continues to make "the doctrine of the apostolic succession" seem "a major barrier to Christian fellowship and reunion" (65). In reality, however, the apostolic ministry is one of the conditions of the unity of the Church as a visible society, historically continuous with Christ and his apostles, and for that reason must be maintained (66). True communion at the altar expresses and deepens a unity which rests on a triple foundation—one baptism, one faith, one ministry—and its meaning is distorted when it is made to express a common sentiment or human opinion, rather than unity in the truth of God (67), embodied in the Catholic Church.

"In intercommunion two churches express their full spiritual fellowship; that is to say, they recognize each other as integral parts of the Catholic Church. Thus the most authoritative Anglican statements have affirmed that intercommunion must result from the formal restoration of fellowship through the settlement of

differences, since in our view, as in all Catholic thought, the eucharist is the supreme expression of the visible unity of the Church" (68).

"*Intercommunion is unity*" (69)—unity in sacramental life, in orthodox faith, in apostolic fellowship.

[VI]

The argument can be summed up in a few sentences. The Church is the Holy Community, the sacrament of the divine society of the blessed Trinity, because it is the body of Christ, offered to the Father in him, and hallowed as the temple of the Holy Spirit. The supreme sacrament of the Church's unity in God and the God-Man is the Eucharist, in which Christ gives his flesh to his body, the Church, to bind it into one (70). The unity which the Eucharist symbolizes and renews is, in the first place, a sacramental unity, founded on the one baptism, and enriched by the whole sacramental system. Secondly, it is a doctrinal unity, founded on a common faith which is expressed in the creeds and rooted in the scriptures. Thirdly, it is a social unity, centred round the apostolic ministry.

Where Christians are thus united in sacrament, in faith, and in ministry, the common Eucharist expresses and re-creates the true, God-given unity of the one Church of Jesus Christ.

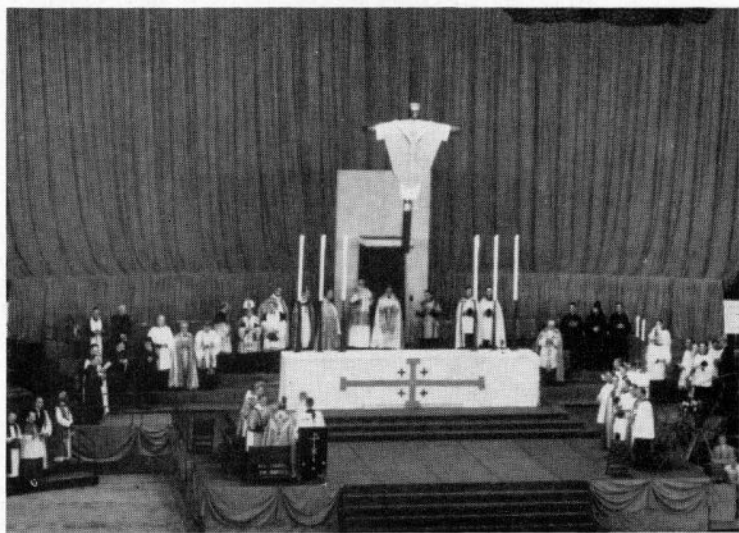
NOTES ON DR. FAIRWEATHER'S ADDRESS

- (1) Ephes. 1:9-10 (RSV).
- (2) Cf. Taymans d'Eyperon, S.J., *Le mystère-primordial* (Paris, Desclée, 1946), p. 53: "Cette perfection de la communauté dans l'unité intégrale, c'est là le summum du bien pour un être".
- (3) E. R. Fairweather, in E. R. Fairweather and R. F. Hettlinger, *Episcopacy and Reunion* (London, Mowbrays, 1953), p. 23.
- (4) 1 Cor. 13:12.
- (5) J. E. Lesslie Newbigin, *The Household of God* (New York, Friendship Press, 1954), pp. 168, 171.
- (6) Georges Florovsky, "Confessional Loyalty in the Ecumenical Movement", in *Intercommunion* (S.C.M. Press, 1952), p. 204.
- (7) Cf. S. L. Greenslade, *Schism in the Early Church* (London, S.C.M. Press, 1953), p. 208.
- (8) Cf. A. G. Hebert, S.S.M., *Liturgy and Society* (London, Faber and Faber, 1936), pp. 153-54.
- (9) Col. 3:15 (RSV).
- (10) H. de Lubac, S.J., *Catholicism* (London, Burns, Oates and Washbourne, 1950), pp. 138-39.
- (11) Cf. *ibid.*, p. 13.
- (12) Cf. Ephes. 2:11-22; 4:1-6.
- (13) Cf. 1 Peter 2:9-10; Ephes. 5:22-33.
- (14) Cf. Rev. 21:22-26.
- (15) Cf. L. S. Thornton, C.R., *The Common Life in the Body of Christ* (Westminster, Dacre Press), p. 342.
- (16) Gustaf Aulén, "The Church in the Light of the New Testament", in *The Universal Church in God's Design* (London, S.C.M. Press, 1948), p. 19.
- (17) Note Tertullian's striking comment on the creed (*de baptismo*, 6): "Necessario adjicitur ecclesiae mentio, quoniam ubi tres, id est, Pater et Filius et Spiritus sanctus, ibi ecclesia, quae trium corpus est".

- (18) Cyprian, *de oratione dominica*, 23.
- (19) L. S. Thornton, *op.cit.*, pp. 410, 425.
- (20) Cf. H. de Lubac, *Méditation sur l'Église* (Paris, Aubier, 1953), pp. 183-84: "Dieu nous a faits pour être introduits ensemble au sein de sa Vie trinitaire. Jésus-Christ s'est offert en sacrifice pour que nous ne fassions qu'un dans cette unité des Personnes divines. . . . Or il est un Lieu où, dès ici-bas, ce rassemblement de tous en la Trinité commence. Il est une 'Famille de Dieu', mystérieuse extension de la Trinité dans le temps, qui non seulement nous prépare à cette vie unitive et nous en procure la ferme assurance, mais que nous y fait déjà participer."
- (21) E. L. Mascall, in *Report of the Sixth Anglo-Catholic Congress* (Westminster, Dacre Press), p. 146.
- (22) Cf. John 17:20-26.
- (23) Cf. Hebrews 9:14.
- (24) A. M. Ramsey, *The Gospel and the Catholic Church* (London, Longmans, 1936), p. 114.
- (25) G. B. Bentley, in *Report of the Sixth Anglo-Catholic Congress*, p. 157.
- (26) Cf. A. M. Ramsey, *op.cit.*, p. 91: "The divine action which is the centre of worship is not only one upon which the Christians gaze, but one which lives and moves within them."
- (27) *Glossa*, in 1 Cor., XII, 3 (Migne, *Pat. lat.*, Vol. 114, col. 510).
- (28) Taymans d'Eyepernon, *op.cit.*, p. 145.
- (29) Cf. 1 Cor. 10:16-17.
- (30) *La Perpétuité de la foi de l'Église catholique touchant l'Eucharistie*, Bk. 5, Chap. 9 (Migne, *Curs. theol.*, Vol. 2, p. 427).
- (31) H. de Lubac, *Corpus mysticum* (Paris, Aubier, 1944), p. 19. See also his summary of developed medieval teaching (*Catholicism*, pp. 42-3): "From the eleventh century onwards these doctrines were systematized in a theory which is structurally Augustinian. At that time a distinction began to be made between three elements as it were in the sacrament, three stages of depth, all three of them essential to its integrity: the *sacramentum tantum*, that is to say the outward sign; the *sacramentum et res*, what is contained under the sign, the sign in its turn of a deeper reality; and the *res tantum*, the definitive fruit of the sacrament. The first of these three elements was constituted, together with the sacrificial rite, by the species of bread and wine: *forma panis et vini*; the second by the body of Christ itself: *veritas carnis et sanguinis*; and the third by the unity of the Church: *virtus unitatis et caritatis*. . . ."
- (32) Cf. H. de Lubac, *Corpus mysticum*, pp. 254ff; *Catholicism*, pp. 43-4.
- (33) A. G. Hebert, in *Intercommunion* (London, S.C.M. Press, 1952), p. 245.
- (34) A. M. Ramsey, *op.cit.*, p. 168.
- (35) Cf. Leo the Great, *Sermo* 63, 7 (Migne, *Pat. lat.*, Vol. 54, col. 357): "Participation in the body and blood of Christ means nothing other than this, that we should be changed into what we receive."
- (36) Gustaf Aulén, *op.cit.*, p. 24.
- (37) Cf. Taymans d'Eyepernon, *La sainte Trinité et les Sacraments* (Paris, Desclée, 1949).
- (38) Cf. L. Bouyer, "Que signifie la confirmation?", in *Paroisse et Liturgie*, 1951, p. 6: "L'Église ancienne avait un sens que nous avons perdu de l'unité qui conjoint tous les sacraments en une seule réalité, dont l'Eucharistie est le cœur".
- (39) Odo Casel, O.S.B., "Mysteriengegenwart", in *Jahrbuch für Liturgiewissenschaft*, VIII (1928), p. 204.
- (40) Cf. Taymans d'Eyepernon, *op.cit.*, p. 65.
- (41) *Ibid.*, p. 148.
- (42) It may be wise to record here that I am fully convinced neither by the thesis of Dom Gregory Dix nor by the critical study of Dr. G. W. H. Lampe!
- (43) Cf. L. S. Thornton, *op.cit.*, p. 331.
- (44) Cf. E. R. Fairweather, *op.cit.*, pp. 48-9.
- (45) T. F. Torrance, "Eschatology and the Eucharist", in *Intercommunion*, p. 346. Cf. pp. 323, 338, 348.
- (46) See the good criticism of this viewpoint by L. Zander, "Intercommunion and Co-Celebration", in *Intercommunion*, p. 354, and the relevant remarks of N. Arseniev, *We Beheld His Glory* (London, S.P.C.K., 1937), pp. 36, 42-3, 45, 132.
- (47) A. M. Ramsey, *op.cit.*, p. 107.
- (48) Cf. 1 John 4:1-3.
- (49) Lesslie Newbigin, *op.cit.*, p. 59.
- (50) *Ibid.*, p. 49.
- (51) Note the observation of H. de Lubac, *Méditation sur l'Église*, p. 18: "Mouvement oecuménique, mouvement liturgique, mouvement social se développent de pair".
- (52) Note the warning of Edmund Schlink, "Lord's Supper or Church's Supper", in *Intercommunion*, p. 298.
- (53) The underlying principle must be that stated by Benedict XIV in the brief *Singulari nobis* (1749): "Eum qui baptismum ab haeretico suscepti, illius vi, ecclesiae catholicae esse membrum tenemus".

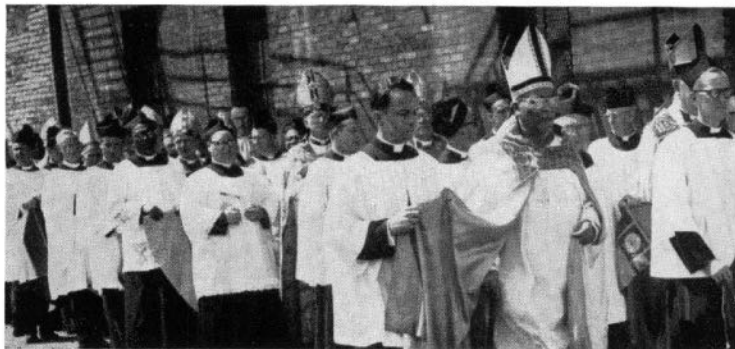
- (54) The following examples may be of interest. For the Roman Church, cf. Yves M.-J. Congar, O.P., "Amica Contestatio", in *Intercommunion*, pp. 147-48; A. Vermeersch and J. Creusen, S.J., *Epitome iuris canonici* (Paris, Desclée), Vol. II, n. 16. For an instance of Orthodox practice, cf. G. K. A. Bell, *Documents on Christian Unity*, First Series, p. 61. For Anglican usage, cf. Bell, *Documents*, Third Series, pp. 5f, 64.
- (55) Cf. P. T. Forsyth, *The Church and the Sacraments* (London, Independent Press, 1953), p. 177.
- (56) Yves Congar, *op.cit.*, p. 149. See also the reference of Rabanus Maurus (in *Genesim*, II, 19, Migne, *Pat. lat.*, Vol. 107, col. 548), to the "people of believers, which mother Church has brought forth through faith and baptism".
- (57) Cf. Augustine, *De peccatorum meritis*, I, 20, 38; *Epistle* 98, 2; *Sermons* 174, 176.
- (58) P. T. Forsyth, *op.cit.*, p. 4.
- (59) Gustaf Aulén, *op.cit.*, p. 29.
- (60) Cf. E. R. Fairweather, *op.cit.*, pp. 7-8, 38-41.
- (61) The main argument of C. B. Moss, *What Do We Mean by Reunion?* (London, S.P.C.K., 1953) turns on this point.
- (62) Cf. H. de Lubac, *Méditation sur l'Eglise*, pp. 65-6.
- (63) Cf. A. M. Ramsey, *op.cit.*, pp. 186-87, 193-96, for a sound appraisal.
- (64) Cf. *ibid.*, p. 216, n. 3; Leslie Newbigin, *op.cit.*, p. 48. See also the attempt of Edmund Schlink to meet such criticism, in *The Nature of the Church* (London, S.C.M. Press, 1952), p. 61.
- (65) *The Christian Hope and the Task of the Church* (Harpers, New York, 1954), p. 41.
- (66) Cf. Jacques-Bénigne Bossuet, *Réflexions sur un écrit de M. Claude* (edit. of 1927), p. 260: "Il est de l'essence de l'Eglise jusqu'à la résurrection d'avoir le ministère ecclésiastique qui le rend visible".
- (67) Cf. A. M. Ramsey, *op.cit.*, p. 223: "To seek unity apart from the historic order is to treat the Eucharist as the focus for groups of Christians in fellowship, rather than as the one *leitourgia* into which all groups must die".
- (68) E. R. Fairweather, *op.cit.*, p. 47.
- (69) Leonard Hodgson, "Anglicanism and Intercommunion", in *Intercommunion*, p. 266. Cf. Georges Florovsky, "Terms of Communion in the Undivided Church", *ibid.*, p. 57: "Communion and an integral unity were exact correlatives".
- (70) Cf. Gottschalk (?), *Dicta cuiusdam sapientis adversus Radbertum* (Migne, *Pat. lat.*, Vol. 112, col. 1513-14): "Una est naturaliter caro, dans, data, accipiens".

THE ALTAR AT SOLEMN EVENSONG



(photo Oscar—Chicago)

PROCESSION AT CONGRESS MASS.



Bishops and Chaplains processing into stadium. In the foreground, the Metropolitan of India.



Sacred Ministers in procession. Left to Right: Dean Maynard, Milwaukee; Assistant Priest, Father Nakala, Chicago; Deacon, Bishop DeWolfe, Long Island celebrant; Father Smith, Evanston, Subdeacon; Father Powell, Chaplain; Fr. Taylor, Chicago Chaplain; The Honorable William R. Castle, Washington, member of Lay Honor Guard to Bishop of Chicago; Fr. Brown, Evanston, Assistant Master of Ceremonies.

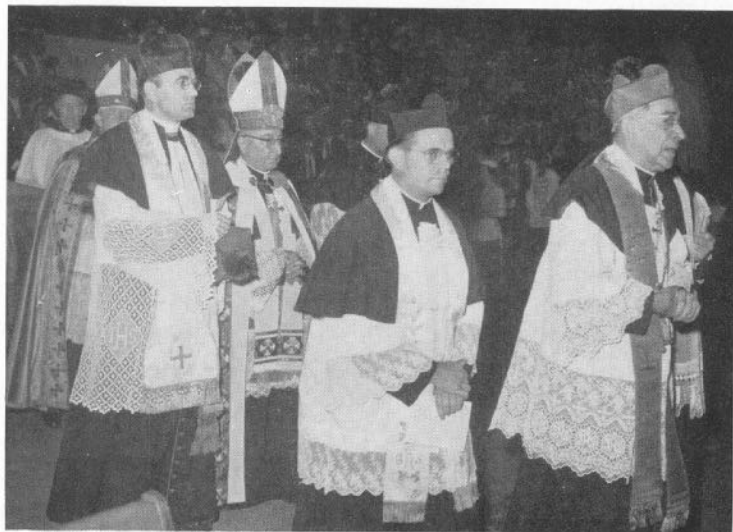


BISHOPS AND CHAPLAINS PROCESSING INTO STADIUM.
Right: The Bishop of Malmesbury, Center: Bishop De Mel of Kununagala (Ceylon).

OLD CATHOLICS AND POLISH PRELATES AT CONGRESS



Bishop Burrill greets visitors. Left to Right: The Right Reverend Johannes Joseph Demmel, Old Catholic Bishop in Germany; Bishop Burrill, The Most Reverend Andreas Rinkel, Archbishop of Utrecht, Netherlands and the Most Rev. Leon Grochowski, Prime Bishop of the Polish National Catholic Church, Chicago.



Old Catholic and Polish National Catholics in Procession. Left to Right: The Rev. H. Karl Lutge, Maspeth, N.Y. ILAFO Representative, The Right Rev. Johannes Joseph Demmel, Old Catholic Bishop in Germany, The Rev. Fr. Francis Rowinski, Chaplain; The Most Reverend Leon Grochowski, Prime Bishop of the Polish National Catholic Church, Chicago, The Rev. Fr. Walter Sienko, The Right Reverend Francis Banczar, Retired Bishop of Milwaukee, Polish National Catholic Church.

Originally, the Creed was a test, a pass word, for those coming into Church from the outside. Its chief use was in connection with Baptism. It was roughly identical with our Apostles' Creed. "But after the rise of disastrous heresies, and the falling away not only of Christian laymen, but presbyters, and Bishops, it was found necessary to have a test for those within the fellowship." This was particularly true of the time when Arianism arose, denying that Christ was God in the full and strict sense of that word—the eternal Son of the eternal Father. Hence the Council of Nicea drew up a Creed, which, by describing Our Lord as "being of one substance with the Father," that is to say, one Real Being with Him—trapped the slippery eels of the Arian heresy.

Arius was willing to call Christ the Son of God, or even God in a sense—his own sense—but when it came to the new phrase—"of one substance with the Father"—he could not assent to that. The new phrase preserved the old faith. At last the Church had the vital word it needed. And so the Nicene Creed came into being—the Creed, which with certain additions drawn up by a later Council, we use at the Holy Mysteries today.

Note that the champions of Catholic truth, like St. Athanasius, and its enemies, like Arius, were agreed in one thing—when you recited a Creed or signed your name after it, or said "Amen" to it you confessed your wholehearted belief in everything in it in the sense intended by the Church. It was not just a "general assent!"

At the Reformation, our own Mother Church of England gave a quite special place to the three historic Creeds,—the Apostles' Creed, the Nicene Creed, and the Creed attributed to St. Athanasius. They "ought," she said, "thoroughly to be received and believed for they may be proved by most certain warrants of Holy Scriptures." (Article 8). She did not imply by this phrase that they might be proved to the satisfaction of all comers, nor that everyone's private judgment would reach the same conclusions, after an examination of the Bible. This article must be taken in connection with the teaching of Article 20 (Of the Authority of the Church) that "the Church hath—authority in controversies of faith." But the Church is quite clear that the teaching concerning the main points of our faith, scattered through Holy Scripture is summed up briefly and accurately in the Creeds, and therefore they "ought thoroughly be received and believed."

One point, perhaps should be clarified in this connection. Neither the ancient Church nor the Church of England ever supposed that the *whole* faith was, or could be, included explicitly in a short creed. Our baptismal

office speaks of the Creed and "*all other things* which a Christian ought to know and believe to his soul's health." Not all that is essential is set forth in so many words in the Creed, but all that is set forth in the Creeds is essential. We are not free to pick and choose. That freedom, which is perfect slavery, does not exist for the Catholic Christian.

We need to make it clear that *Apostolic doctrine*, as summed up in the Creeds or as set forth in the Church's liturgy, no less than the *Apostolic Succession* of Bishops, is necessary to the Church, and that our Church has never forsaken either.

In addition to the New Testament and the Creeds, the faith was defined by the Ecumenical Councils, including or representing the Bishops of the whole Church. It was also set forth in the Liturgy and the Sacramental prayers of the Church. All of these are important, as throwing light on the meaning of the New Testament. When the Church baptizes a child we not only ask the God parent whether he believes all the articles of the faith as summed up in the Creed, but whether he will see to it that the child is taught the creed and "*all other things* which a Christian ought to know and believe to his soul's health." In *saying the Creed*, we *confess our belief in the Holy Catholic Church, and thus acknowledge the Church as our divinely-given teacher and guide, and we accept her teaching, whether expressed in the Creeds or otherwise.*

Here, however, we are particularly concerned with the Creeds and their relation to Christian unity. From the nature of the Creeds, it should be clear that they must be accepted in their entirety and accepted in the sense in which the Holy Catholic Church has always taken them. But today, in the Protestant world, many—including leaders in the reunion movement—claim the right to say the Creed while denying the beliefs that the Church has set forth in the Creed. They claim the right to interpret the Creed as they please, to give a symbolical meaning to articles, which the Church has always taken literally, such as "born of the Virgin Mary," "the third day He rose again," etc. They are willing to recite the Creeds in their own sense, but not in the Church's sense. By "the Holy Catholic Church" they do not mean what the early Church meant by it,—what the whole Church has meant by it—the faithful united to their Bishops under the Supreme Bishop Jesus Christ—but all the multitudes of sects and "isms" in Christendom, including every species of heresy, false doctrine and schism. This is not an explanation of the Creed, but a denial of it.

Moreover, many in the reunion movement claim the right to recite the Creed while assenting to it only in a general sense. If there are any

particular clauses, any particular articles, they do not believe, that is quite all right (they suppose). They claim what they call a "reasonable interpretation"—but in reality they do not hold the Church's faith, even though they may recite the Church's Creed. These loop holes are the holes in the dyke through which all the water may flow out. *The sense of the Creed is the Creed.* For people who differ in their fundamental beliefs—who deny what the Church intended to teach by the Creed—to recite it together, is to reduce the Creed to a sort of mumbo-jumbo. We are not interested in that kind of unity, based on make-believe, rather than unity in God's truth, revealed by Christ, and taught by the Church Catholic under the guidance of His Spirit.

That is the basic difficulty we find in the South Indian Scheme of Union. The section dealing with "The Faith of the Church" in the Basis of Union, says "the uniting Churches accept the Holy Scriptures of the Old and New Testaments as containing all things necessary to salvation and as the supreme and decisive standards of faith," but says nothing about the authority of the Church to interpret the Scriptures.

A little later we are told that "they also accept the Apostles' Creed and the Creed commonly called the Nicene, as witnessing to and safeguarding that faith"—a rather vague expression, though good as far as it goes. But a little lower down we find the joker, in Note (1) "The uniting Churches accept the fundamental truths embodied in the Creeds named above as providing a sufficient basis of union; but do not intend thereby to demand the assent of individuals to every word and phrase in them, or to exclude reasonable liberty of interpretation." We all know what modern Protestants consider "reasonable liberty of interpretation," and if the assent to the creeds does not extend to every word and phrase in them, they are useless for the purpose for which the Church has imposed them. No, I am not forgetting that the Creed is, among other things a great hymn of praise, but it is first of all a summary and a test of sound doctrine. *When you are free to pick and choose among the different clauses of the Creed, and to put any meaning you please on them, on the plea of "reasonable liberty of interpretation," you might as well scrap the Creed. Through these holes in the dykes, all the water flows out.*

I stand near the gate at the airport. A friend comes out of the plane and waves and shouts frantically for me to get aboard at once, since she is all ready to leave. "Whither bound, chum?" I inquire. "O never mind that," he says cheerily, "just hop aboard." As I still hesitate, another friend joins the first. "Hurry up," he says: "we're ready to leave for

Springfield." "Springfield, Massachusetts, I ask, or Springfield, Ohio." "O never mind these technical questions,—these hair-splitting, academic definitions, you're holding up the flight." As I still hesitate he adds, "Come on board at once. Affirmations unite; definitions divide. After we once get off together, everything will be cleared up."

In spite of the cordial invitation of my two friends,—their obvious sincerity and friendliness,—I remain unconvinced. It still seems to me important to know the destination and to know that there is a properly commissioned pilot who has both the right and skill to "fly" me there. It does not seem to me a trivial or academic question, whether the plane is bound for Springfield, Massachusetts or Springfield, Ohio, for Cairo, Illinois, or Cairo, Egypt.

Let us return to the assumption made by many Protestants and by some Anglicans that it is enough to give a general assent to the Creeds—that we are not bound to believe every article of them, and certainly not to believe it in the sense in which the Church teaches it. We may, we are told, distinguish between primary or central articles, which we must accept—such as the Incarnation—and secondary or "peripheral" articles, such as the Virgin Birth and the Empty Tomb, which we are free to reject. Or we can "interpret" the words "born of a Virgin" to mean simply that Our Lord's mother was a good woman: "the third day He rose again," to mean that Our Lord simply survived death or grew another body; and the "resurrection of the body" to mean the immortality of the soul or of a "complete personality."

One wonders what these gentlemen would think and say if they signed a contract for a house and grounds, and then found that the contractor had left out several items which they had bargained for, saying that he had simply given a "general assent" to the agreement, and did not feel bound by every phrase and clause in it, while he took several other clauses in his own sense, giving it a very different interpretation from that supposedly agreed on. How would they feel to find that they had a five-room bungalow instead of an eight room two-story house, as specified. How would they react on finding that for a garden the contractor had given them a box of geraniums, and that for a swimming pool he had constructed for them a bird-bath?

If such conduct would be severely blamed in the matter of purely human contracts, what are we to say of it in connection with the solemn compact made at baptism to believe not some, but *all* of the articles of the Christian Faith, as contained in the Apostle's Creed"? If such methods

of "interpretation" would not be tolerated in a purely human society, how can they be acceptable in "the Church of the living God, the pillar and ground of the truth"?

"When I use a word," said Humpty Dumpty, "it means exactly what I choose it to mean,—no more, no less."

"The question is," said Alice, "whether one word can mean so many different things."

"The question is," said Humpty Dumpty, "who is to be master, that's all." (*Through the Looking Glass*).

The mentality of our liberal Humpty Dumpties and that of the Holy Catholic Church of Christ, are poles apart.

I know the answer that is commonly made to these objections. We are told that faith is not assent to propositions about God or Christ, but personal trust and self-committal to a Person. But surely it is both of Temple and Church. Peter's faith in the Lord Jesus certainly included the elements of trust and self-committal, but it also included a creedal element—belief in a proposition, namely "thou art the Christ." Our Lord approves and blesses this faith. And Our Lord sends Peter and the other Apostles to teach this faith, with the assurance that "he that heareth you, heareth Me, and he that rejecteth you rejecteth Me, and he that rejecteth Me, rejecteth Him that sent Me." He promises to abide with His Apostles to the end of the world—a promise which obviously includes not only the original Apostles, but their successors, the Bishops. He promises that the Holy Spirit will guide them into all the truth, and abide with them forever—a promise which again applies to their successors and to the Church of every age.

But may not individual Bishops go wrong? May not the Bishops of an entire nation or even larger units of the Church go wrong? Certainly. We are well aware of it. It is possible for the Bishops of the Episcopal Church to err; for the Bishops of the Anglican Communion as a whole to err. And if they act by themselves, disregarding the witness of the great majority of the Catholic Episcopate, as found in the Eastern Orthodox Catholic and Roman and other ancient Churches, they are not only capable of going wrong, they are certain to do so. If, for example, on any occasion they invite to the altar people who have not received the Sacrament of Confirmation, and have no intention of being confirmed, people who are not in communion with their lawful Bishop, and have no intention of entering into communion with them—we know they are wrong. If they separate

themselves in their teaching from the teaching of the Catholic Episcopate—Old Catholic, Roman Catholic, Orthodox—and the teaching of the Church of every age—then we must follow the teaching of the Church as a whole, and differ from them in this particular case. Athanasius in the fourth century stood almost alone for the central truth of the Catholic Faith, the Incarnation, against weak or heretical Bishops, Archbishops, and Popes, but the faithful laity and clergy backed him up, because they knew that he stood for what they had been taught by the Bishops and Priests before them. Athanasius was right—and he won out, against the reckless innovators.

But on the other hand the teaching which the whole Catholic Episcopate throughout the world has taught as part of the faith, is in a very different category. There we find the assured guidance of the Holy Spirit. And the Creeds are a vital part of that teaching—the Creeds in the sense in which the Episcopate has taught them, and the faithful clergy and laity received them, not the sense that any innovator of the present age may choose to put upon them.

It would be idle to deny that there are strong and influential circles in the Church, which have lost all hold on her living tradition, at least so far as the idea of the nature of the Church herself is concerned, and often as regards the Creeds and basic Faith. Even among our Bishops there are not a few who have been carried away with the prevailing fashion, and many others who can never be relied on to take a firm stand on anything. This is no new phenomenon in the Church's life. While it was almost unknown during the first three centuries, when the office of Bishop was as often as not, a sure passport to martyrdom, it became quite wide-spread in the fourth century, when the Emperor's frown was replaced by his still more dangerous smile, and when wealth and power seemed to open every door to those who would deny the Church's faith or at least not stand too stiffly for it.

The three clerical C's which we are so familiar with today—compromise, cowardice, and careerism, were already asserting themselves nearly everywhere. A little anecdote from the middle of the fourth century is significant. At that time, the Orthodox believers in the Deity of Christ, and of the Holy Spirit, had come to recite the Gloria in the form we use today. The heretics, on the other hand, who denied the Godhead of Christ and of the Holy Spirit, used the formula, "Glory be to the Father, through the Son, by the Holy Spirit." A certain Bishop, whenever he came to the Gloria, began in a loud, confident tone, "Glory be to the Father," then unaccountably lost his voice, swallowed his words, until he came to the

second half, "As it was in the beginning," etc. when his full vocal powers returned to him.

Newman, in his *Arians of the Fourth Century*, describes vividly the miserable state of the Church, due largely to the character of her chief Pastors, about the year 360. It was about as bad as it could possibly be: "The Latins committed to an anti-Catholic Creed. Hosins fallen and dead, Athanasius wandering in the deserts, the Pope a renegade, Arian heretics in the leading sees of Christendom, and their doctrine increasing in blasphemy and their expression of it in boldness, every day. It seemed practically certain from the human point of view, that the Nicene Creed would be scrapped, and that the Catholic Faith in the Deity of Our Lord and in the Holy Trinity, would be buried in oblivion. The Arians, or at least the semi-Arians, would completely carry the day. Yet a handful of Bishops, like St. Athanasius, and a fair number of the lower clergy, backed up by the faithful laity, preserved the faith." As St. Hilary writes: "the hearts of the people were holier than the lips of the Bishops."

Within a generation, the poison of Arianism had been definitely expelled from the Church and semi-Arianism had received its death-blow. So amazing was the issue, that Newman can only sum it up in the words of the Psalmist (ps. 37): "I myself have seen the ungodly in great prosperity and flourishing like a green bay-tree. I went by, and lo he was gone: I sought him, but his place could nowhere be found."

In the last century, in the Anglican Church, the battle of the fourth century was refought and the experience of the early Church was relived. Today the same battle is ours—the same resources are ours, and we may humbly hope, that if we are faithful the result will be the same.

Happily today, amid much confusion, there are many signs of the working of God's Holy Spirit, not only within the Holy Catholic Church but also among our separated Christian brethren. While there are such travesties of the Church's faith and order, as those involved in the South Indian Scheme and the South Ohio Muddle, there are on the other hand signs that Protestants are beginning to feel the need of the fulness of Catholic Faith and Order. They are beginning to recognize that to reject the additions to the Faith made by medieval or modern Rome, they do not have to condone the subtractions from the Faith of modern Protestantism. In Holland and Germany, for example, there are ministers and laymen who recognize the need of a great revival of sacramental life among their people. They are anxious to regain priceless treasures thrown away at the Reformation or since. But to have a genuine sacramental revival,

they need a Priesthood ordained by Bishops of the Apostolic Succession. They desire the restoration of the Episcopal Office and the Priestly Office, not because it is an antique luxury, but because it is a vital necessity. And with it, they are seeking the fulness of Catholic truth, and the fulness of Catholic grace. Grace and truth came by Jesus Christ, and they are found in their fulness in the Holy Catholic Church, and only there.

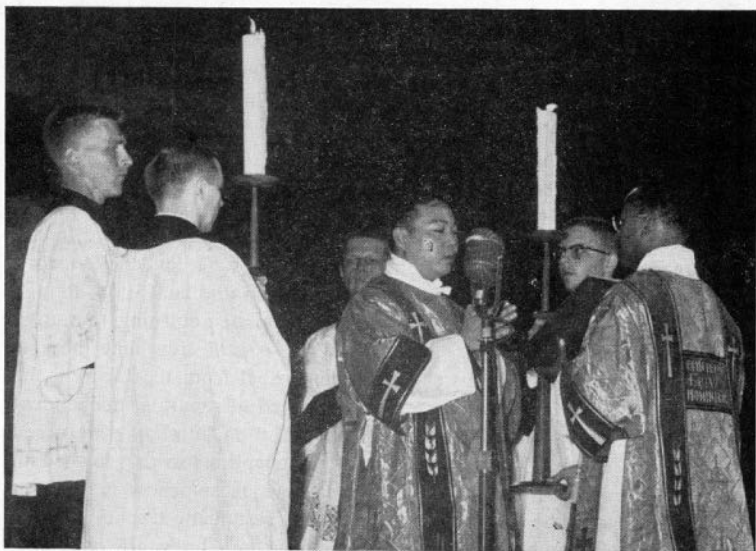
The Orthodox Catholic Churches of the East and the Anglican are drawing closer together. This is natural and right since they are both Catholic and not Roman. The Orthodox Eastern Churches have stood heroically for the Catholic Faith in its fulness through centuries of terrible persecution. They have realized that to be Catholic does not mean accepting the Papal claims to supreme and infallible authority over the Church. They believe in a Catholic Church, not a Roman Church; in an Apostolic Church not a Petrine Church. And they realize vividly that the one true and Universal Vicar of Christ is the Holy Spirit. The Anglican Communion, amid many hesitations and compromises, has never repudiated her acceptance of the Ancient Catholic Creeds and Councils and her appeal at the Reformation to the Catholic Fathers and ancient Bishops in their interpretation of Holy Scripture. She is fundamentally and essentially Catholic. She is Protestant only in her repudiation of what is Roman, not what is Catholic, of what is papal, not what is Episcopal, of what is mediaeval or modern in dogma, not of what is ancient. We ought to work and pray especially for the union of the Orthodox Catholic and the Anglican Churches, which have so much in common. Real progress has been made, though much remains to be done.

Unity, when it comes, will be the work of the Holy Spirit. We can only prepare ourselves for it. We must neither disguise the grim reality of schism, by pretending it does not exist, nor on the other hand despair of attaining the unity in truth which Christ wills. We all need to deepen ourselves in our Catholic Faith and our Catholic life. Protestants originally revolted against a Catholicism which was not fully Catholic. They protested—and rightly protested—against a narrow, shallow, one-sided, ugly distorted version of the Catholic Religion—the version that was all too common in the Western Church in the 16th Century. They will not be won back by a shrunken Catholicism which is scarcely more than anti-Protestantism. Catholicism is not the same thing as anti-Protestantism.

They will be attracted by a genuine full-orbed Catholicity—by seeing the fulness of God's truth embraced and lived; the fulness of God's grace received and lived. The true Catholic Reformation lies ahead of us, not behind us.

We have very penitently to confess our own failure to grasp and show the full truth and grace of Christ as they live in our Catholic Mother. We must seek to assimilate that truth and grace much more fully than we have done so far. And we must, while seeking the unity which Christ wills, say frankly to our separated brothers (in the words of one who greatly loved Christ and the unity of His Church) "We have all sinned, it is the Church alone which is holy; we have all erred, it is the Church alone which is infallible."

SINGING THE GOSPEL AT THE SOLEMN MASS



Left to Right: The Rev. J. H. Pearson, Sturgeon Bay, Wisc. Thurifer; Mr. Robert Tharp, Seabury-Western Seminary, Acolyte, The Rev. Hunt Badger, Chicago, Assistant Master of Ceremonies, The Rev. Russell K. Nakata, Chicago, Deacon, Mr. James Samter, Seabury-Western Seminary, Acolyte, The Rev. Birney W. Smith, Evanston, Sub-Deacon.

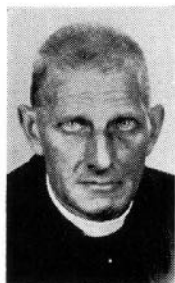
VII

THE APOSTOLIC MINISTRY AND REUNION

BY THE REV. RAYMOND RAYNES

Superior of the Community of the Resurrection, Mirfield, England

While it is always somewhat dangerous to make generalizations, I am venturing to make one at the beginning of this paper. It would seem to be generally true in the world today that men have a strong tendency—



even an inclination to separate things, which in fact are joined together, into watertight compartments and then to exalt one part above all the others. In our modern universities there is no longer any sense of "the wholeness" of knowledge. This has been replaced by an ever narrowing specialization. In our attitude to man himself we have the strongest inclination to think of him "in bits" and to treat him thus. We separate his body from his mind and his mind from his soul and in the process lose sight of his wholeness and of the fact that God has joined all three together into

one; and what God has joined together no man can put asunder. In the sphere of theology and religious thought we find the same tendency at work and here it involves us in even greater complication and confusion, though under the providence of God we seem slowly to be returning to sanity, to wholeness in our thinking. Nevertheless it is still true that there is continual pressure to make us separate the Gospel from the Church, the Word of God from the Sacraments. We are asked to separate independent motions of the Holy Spirit from His guidance of the Church; we are urged to think of Faith and Order as two separate conceptions so that in the end we are told that there is a oneness in Christ, which somehow is different from the unity of the Church. Yet the New Testament teaches us that Christ and the Church are one—one as a head and body are one—one in that mysterious union formed by Christ's marriage to His Bride the Church. It is therefore a welcome sign that in present-day movements for the restoration of unity among Christian groups increasing attention is being given to the meaning of the Church. For it is hardly possible to discuss matters concerning the Bible, the Sacraments, the Creeds or the Ministry apart from a true doctrine of the Church. For all these things

belong to the Church; they are not external to the Church or any form of excrescence or aftergrowth upon the Church, but are set by God in the Church.

In this paper I have been asked to consider particularly the Ministry of the Church and to that I will try to confine myself, but I would ask those who hear or read to remember particularly in relation to the ministry that it is not something imposed upon the Church from without; the Apostolic Ministry is not something which can be placed alongside the Gospel because it is part of the Gospel. "The New Testament speaks of the ministry as something placed by God in His Church." "When He ascended on high He led captivity captive and gave gifts unto men. And He gave some to be apostles and some prophets and some evangelists and some pastors and teachers; for the perfecting of the saints unto the work of ministering, unto the building up of the body of Christ." (Ephesians IV, 8, 11 and 12). History fills out the picture by showing us how in actual fact this particular gift was constituted. "Not only a ministry, but **T H E** ministry is so much a part of the Church's God-given life that its destruction would mean the disappearance of the Church as God founded it through Christ and his Apostles." This statement of Professor Fairweather of Trinity College, Toronto, in effect says no more than the rubric in the Book of Common Prayer which requires a sermon to be preached at ordinations to show how necessary *these* orders are in the Church of Christ and how they are to be held in reverence and esteem.

Many years ago that great Christian teacher and prophet, F. D. Maurice asserted:—"Those nations which have preserved the episcopal institution have a right to believe that they have preserved one of the appointed and indispensable signs of a spiritual and universal society without which it seems difficult to understand how such a universal society can exist at all." In more recent times, Archbishop William Temple proclaimed the same truth when he writes:—"The Apostles were in no sense ministers of the laity; they were ministers of Christ to the laity and to the world waiting to be won. They took steps for the perpetuation of the ministry and it has descended to ourselves. So when I consecrate a godly and well-learned man to the office and work of a bishop in the Church of God, I do not act as the representative of the Church, if by that is meant the whole number of contemporary Christians; but I do act as the ministerial instrument of Christ in His Body the Church. The authority by which I act is His, transmitted to me through His Apostles and those to whom they committed it; I hold it neither from the Church nor apart from the Church, but from Christ in the Church."

The Christian religion is founded upon a divine act in history—the life, death and resurrection of Jesus Christ, the Incarnate Son of God—which proceeds from God's infinite love of His creatures. The Church exists as the instrument by which God brings men into a full and conscious historical relation to the decisive events of the Gospel and is a necessary part of that Gospel. The Apostolic Tradition is a whole including Faith, Order, and Sacraments by which the Church is related to the evangelical historical events across the passage of time. As was stated by Sir Edwyn Hoskins, "the Apostolicity of the Church defines the relation of the Church to a particular history; the Apostolicity of the Church rivets the Church to that history by asserting that the Church belongs to the Gospel of Jesus and that it preserves the witness of His Apostles; and the Apostolicity of the Church presents the world with an ultimate issue—the issue of life or Death."

It is clear that one principle lies behind the whole conception of the Apostolic Ministry. Christ is embodied in the Church and He uses the priest as the living instrument of His power and mercy. In this sense the priest is alter Christus—Christ's counterpart, the living instrument of His power. Our own ordinal emphasizes the truth when at the laying on of hands the ordained priest is bidden to be a faithful dispenser of God's Holy Word and Sacraments. He is commissioned and he is given a special gift of the Holy Spirit to proclaim God's word—not his own—and to dispense God's mercy and power through God's sacraments. "For the sacraments are the acts of Christ in His mystical Body the Church, and their purpose is the building up of the Body of Christ by the ever closer and fuller incorporation of his members into him. It is the function of the sacraments to establish, to maintain and to extend, to vivify and to unify the mystical Body of the whole Christ, made up of Head and members, in one organic and coherent pattern of life to the glory of God the Father." (Dr. Mascall.)

At the present time we are faced with a persistent and violent opportunism which disregards theology, especially the principles of sacramental theology. This has sidetracked our thinking from the important fact that the bishop is the centre of sacramental unity and essential since the Church grew up around its apostolic ministry. Moreover in sacramental matters we need to be sure and the sureness, the guarantee to us of sacramental grace—of the effectual sign (of a sign which effects what it signifies)—of the objective fact that each sacrament is given unto us by Christ according to his ordinance, depends upon the apostolic ministry which is also given to us by Christ. It is easy to say (and may indeed be true) that

there is no doctrine of apostolic succession. Many assume that this statement carries with it the implication that it does not matter. But the ministry of Bishops, Priests and Deacons is a sacrament given by God to His Church, and our own Prayer Book declares it to be scriptural a true following of the Apostles and necessary in the Church of Christ. The Archbishops of Canterbury and York in their reply to Leo XIII's condemnation of anglican orders—writing about the use of the words in the ordinal 'Receive the Holy Ghost'—said:—"We gladly agree with the Council of Trent that the words are not vainly uttered by bishops either in consecrating a bishop or in ordering a presbyter since they are words spoken by Our Lord to His disciples from whom all our offices and powers are derived and are fit and appropriate for so sacred an occasion." So that great priest and theologian Dr. Armitage Robinson can say:—"The episcopate has never been conceived as merely forming a frame work of organization. Certainly our Ordinal regards consecration to it as sacramental." It should also be noted that the Archbishops in their reply to Leo XIII (quoted above) go on to say:—"We make provision with the greatest reverence for the consecration of the Holy Eucharist and commit it only to properly ordained priests and to no other ministers." These words are in fact a declaration of the necessity of a valid and apostolic ministry for the celebration of the Holy Eucharist, the chiefest sacrament, as a guarantee to the faithful that it is the Catholic Eucharist of the Church. "We shall not be loyal to the early Church if we accept a diminished sacrament in place of the full Eucharist of Catholic antiquity. Nor can we disassociate the celebration of the Eucharist from our necessary interpretation of the historic episcopate" (Armitage Robinson).

Resolution No. 56 of the Lambeth Conference 1948 sets out five consels to guide Anglican Churches in their approaches to reunion, the first of which reads as follows:—"The theological issues *especially those concerning the Church and the ministry* should be faced at the outset with the help of skilled theologians." It is significant that nearly always in approaches to reunion an impasse is reached on the questions of the ministry. This is not really surprising if we remember that the apostolic ministry is the centre of unity and not merely a method of government and that it is, as declared by the canons of many provinces of the Anglican Communion, of divine appointment. It is perhaps worth while noting here that the Old Catholics, with whom the Anglican Communion is now in full communion, declare that they "maintain that Episcopacy is of apostolic origin, and that it belongs to the essence of the Church. The Church is the bearer of the ministry. The ministers act only by the commission of

the Church. The ministry is received, administered and handed on in the same sense and in the same way as the Apostles handed it down to the Church. The Apostolic Succession means the inseparability of Church and ministry and the continuity of both." (Report of Edinburgh, Faith and Order Conference 1937).

It is often suggested that Holy Communion is the centre of unity, but this is only half the truth. The centre of unity of the Church on earth is the Holy Eucharist, from which Holy Communion flows, and the Holy Eucharist of the undivided Church depends upon the ministry; we cannot dissociate the celebration of the Holy Eucharist from our necessary interpretation of the historic episcopate. It would be appropriate here to recall some words of Bishop Samuel Seabury; he said:—"There is no other way left to obtain a valid commission to act as Christ's minister, in his church, but by an uninterrupted succession of ordinations from the Apostles. Where this is wanting, all spiritual power in Christ's church is wanting also; while they who have any part of this original commission communicated to them, are properly Christ's ministers, because they act in his name, and by authority derived from him." On another occasion he stated the same truth when he declares:—"If we set up a ministry by our own authority, and call our ministers Christ's ministers, it will confer no power from him upon them; and the sacraments they shall administer can only be our sacraments, and not Christ's. Should they preach, and what they preach be true, they have no commission from Christ, and preach not by his appointment."

In effect the American bishops reasserted this position when in 1886 they put forth a Declaration on Unity in which they stated:—"The Christian unity desired can be restored only by the return of all Christian communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence; which principles we believe to be the substantial deposit of Christian faith and order committed by Christ and His apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees. . . . As inherent parts of this sacred deposit, and therefore as essential to the restoration of unity . . . we account the following, to wit the Nicene Creed, the Holy Scriptures, the dominical sacraments of Baptism and the Lord's Supper and the historic episcopate." Note the fact that they declare that these things are incapable of compromise and are essential to the restoration of unity because they are part of that substantial deposit of Christian faith and order committed by Christ and His apostles to the Church unto the end of

the world and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees.

It is time to make clear that there can be no real restoration of the external unity of the church without the maintenance of the apostolic ministry. It is only because we passionately desire to have such unity that we are passionately convinced that we cannot and must not compromise in the matter of the ministry. Charity demands this and compels us to criticize and indeed to resist many plans and schemes of reunion which if carried out will in fact hinder rather than help the fulfilment of our great desire—the unity of the whole Christendom. We stand fast on this, not because we as Anglicans have a preference for bishops (surely no Churchman, no Dissenter would delay the reunion of Christendom for any preference however dear), but because the apostolic ministry is essential to the Church. Not a little confusion of thought has been introduced into the Oecumenical Movement by two suggestions which are now commonly made. Firstly it is frequently urged that we should try to persuade non-episcopal denominations to accept episcopacy without requiring them to believe anything about it and without any attempt to define its place or function in the life of the Church. This suggestion is either incredibly naive or, in the words of the Archbishop of Armagh, “unsound and unprincipled since to urge the acceptance of an institution without insisting on any reasoned meaning of it reduces it to something like mumbo-jumbo.”

It is quite clear from the ordinal that in the consecration of bishops and the ordering of priests a special and divine gift is being conveyed and received. Can we really suggest that men should receive such a gift without believing anything about it! It is noteworthy that many leading theologians and ministers of non-episcopal denominations have themselves repudiated the idea. Moreover, any group of Christians who in fact receive episcopacy must face the truth that thereby there is *in fact* and in thought a distinction between episcopal and non-episcopal ministries. We must be on our guard against the granting away of episcopal succession to communities who do not share our convictions as to the nature and function of the Church. In such circumstances the episcopate would no longer stand for any real unity at all. “A new schism headed by bishops is a contingency too horrible to contemplate; and a rash external reunion might easily lead to it” (Armitage Robinson).

The second suggestion now frequently made is that while the Anglican Communion insists upon proper transmission for our own ministers, it passes no judgment on any ministry outside our own borders, that in

fact it speaks with an uncertain voice on the subject. In an endeavor to prove this point, attempts have been made to show that in the history of the Church of England since the Reformation recognition has been given to non-episcopal ministries. But it is really impossible to deny that the formularies of the Anglican Communion insist that holy order comes, and must only come, by transmission from those who have received transmitted authority to transmit. We are not concerned to deny that grace is mediated through the ministry of those who repudiate the apostolic ministry, but the all important question remains—Is it the grace of the Church's priesthood? Is it the grace of the apostolic ministry? In sacramental matters we need to be able to speak with certainty. The answer to this suggestion is well expressed by the Archbishop of Armagh who writes as follows:—"There are indeed those among us who say that the documents of the Church of England speak with an uncertain voice on this subject—that the Articles refuse to judge any ministry outside our own borders, and the Ordinal does no more than insist on proper transmission for our own ministers. But we are not merely a Church of the Reformation—we possess continuity with a system which was old long before the Reformation. And the uncompromising insistence of the Preface of the Ordinal, while not indeed coached in controversial terms, is, nevertheless, no new piece of English legalism, but the reassertion of a principle held in honour up to that time, *semper, ubique, ab omnibus.*"

To support the contention that the Anglican Communion insists on proper transmission of holy orders within its own borders while recognizing other forms of the ministry, many attempts have been and are being made to prove that historically this is so. Admittedly there were some irregularities following upon the upheaval and confusion of the Reformation and in England itself under the Cromwellian regime. But the existence of such irregularities proves nothing; it would be true to say that a theory has been built upon them which really cannot stand up to historical analysis. We cannot escape from the uncompromising Preface to the Ordinal—"It is evident to all men diligently reading Holy Scripture and ancient Authors that from the Apostles' time there have been these Orders of Ministers in Christ's Church; Bishops, Priests and Deacons."

In the whole body of teaching of the Anglican Communion it is insisted that the Apostolic Succession is not merely a symbol but a sacrament of the unity and continuity of the Church. It does not matter whether any particular bishop is good, bad or indifferent, or even heretical or apostate (for the unworthiness of the minister hindereth not the sacrament), episcopacy must be preserved at any price since it is of the essence

of the Church. Episcopacy came immediately from God and men cannot alter it according to their own will.

This paper does not obviously give the opportunity to show what is the fact, that from Hooker onwards Anglican divines and theologians have insisted upon this truth. Jeremy Taylor might be used to sum up what is the authentic teaching of the Church of England which it has *in fact* always adhered to, though individual prelates and theologians have expressed divergent opinions. For he writes:—"I hope it will so happen to us if it was put to our choice rather to die than lose the sacred order and office of episcopacy, without which no priest, no ordination, no consecration of the sacrament, no absolution, no rite or sacrament legitimately can be performed in order to Eternity." William Law asserts the same truth when he writes: "There is an absolute necessity of a strict succession of authorized ordainers from the Apostolical times in order to constitute a Christian priest." The appeal of the Church of England is to Holy Scripture and the primitive fathers of the Church and it is luminously clear that in the early Church unity and authority alike are to be found not in any particular bishop, but in the bishops in their corporate totality—past, present and future. Saint Cyprian writes:—"The Church of Christ is one through the whole world, divided by Him into many members and the bishopric is but one diffused in the agreeing plurality of bishops.

It is really impossible to deny that the weight of the evidence of theologians and the evidence of history show that the Apostolic Ministry is of the essence of the Church. The Preface to the Book of Common Prayer 1662 declares that all things were rejected "such as were of dangerous consequence or secretly striking at some established doctrine or laudable practice of the Church of England or indeed of the whole Catholic Church of Christ." It can hardly be questioned that the Holy Orders of Bishop, Priest and Deacon was and is the established doctrine of the Catholic Church. Certainly it was the universal belief of the Church of the second century; certainly the original God-given pattern of the ministry was maintained everywhere until the 16th century; and certainly by over three quarters of Christendom it is maintained today. We must be clear ourselves that the organizational view of episcopacy is dependent upon and secondary to the sacramental view. As Anglicans "we are committed to the truth, virtually unquestioned by the Church for almost fifteen hundred years and explicitly endorsed by our reformers, that episcopacy is an essential and integral part of the Church's structure. Indeed, it is only when we acknowledge the Divine origin of episcopacy that we may reasonably expect that, in spite of the faults and failings of its human repositories,

it will work well and conveniently in practice. In short, the organizational view cannot stand on its own, and we are unlikely either to understand it ourselves, or to command it convincingly to others, if we try to make it do so. It expresses an important, but secondary truth, dependent upon the primary truth expressed in the sacramental view that episcopacy is essential because it is part of God's design for His Church, and therefore indispensable to the fullness of its life and health." (The Churchman's Heritage, by E. G. Knapp-Fisher.) It is unquestionably true as has been recently stated by an Anglican theologian that "we must choose, then, between the Catholic pattern in its integrity, to which the logic of Anglican history binds us, and compromises which would commit us to a profoundly different interpretation of Christianity. To follow the latter course would be to betray our own past, and the Catholic ages which lie behind it, and to give away our future, by precipitating schism within the Anglican communion. Anglicanism represents the almost unique combination of the essential Catholic structure with the peculiar practical and moral values and the authentic theological advances of the Reformation, and it would be a calamity if such an experiment were to be cut short by the impatience of that minority of Anglican leaders who, having begged the question of doctrinal differences, appeal to practical urgency as a means of committing us to a system which is alien to our traditions."

What then are we to do to promote the restoration of unity to the Church? I would not presume to produce any blue print scheme; indeed I consider we have had too many attempts to do so. But certain ideas appear to be eminently both constructive and desirable. In the first place we should strive to set our own house in order and make plain that we dare not compromise about the apostolic ministry; at the same time we should try to make it clear to our separated brethren not only why we cannot compromise, but what we actually think about the place and function of bishops. I would suggest the following statement about episcopacy, drawn up by a group of priest-religious, adequately states our position:—

"While recognizing that episcopacy cannot be treated in isolation from the doctrine of the Church, we venture to suggest a summary definition which we believe to be in accordance with scripture and the historic interpretation of the episcopal office.

The bishop is the principal minister and representative of Christ in the local church. He derives his authority from Christ's commission to His apostles, "As the Father hath sent me, even so send I you." Yet this authority is not exercised by him merely as an individual, but as a member of the corporate apostolate, past and present, into which he has been admitted by his con-

secration. Bishops are not the sole repository of the authority which resides in the Church, but it is principally through the episcopate that the Church's authority is exercised.

To this office a man is consecrated by other bishops, by the laying-on of hands with prayer, through which the Holy Ghost conveys to him the divine grace requisite for the fulfilment of the functions of a bishop.

His essential functions are as follows:—

1. Towards God: To be the principal minister of the Church's fundamental duty of worship as the Body of Christ.
2. Towards the Church: (a) To safeguard the faith of the Church, in union with his brother bishops, by maintaining and expounding the true faith and by banishing strange and erroneous doctrine; (b) To foster the life of grace in the Church, because he is the chief pastor of his flock and the principal minister of the sacraments, and because he bestows on other ministers the power to act in Christ's name; (c) To maintain the unity of the Church, because he is the centre of unity of the faithful within his diocese, and the link which unites the local church with the whole Body.
3. Towards the world: To fulfill the apostolic work of the Body of Christ, proclaiming to men the word of God and summoning them to repentance and faith.

We believe this statement of the doctrine of episcopacy to be that which underlies the Anglican ordinal, and which has been constantly reiterated in Anglican statements of doctrine."

Secondly I suggest that we should seek to avoid any language which suggests submission to, rather than reconciliation with, the bishops. We should make it clear to non-episcopal societies and groups that we are not asking them to deny anything of their past, but that, granted unity of faith, we are seeking unity of order; that we are not concerned to deny the efficacy of non-episcopal ministries, but to restore unity in and through the one institution which can be the centre—the bishop. We should make it clear that we are not asking them to do anything else but to receive a special gift of the Holy Ghost mediated to them by the laying-on of hands so that we have a ministry of apostolic faith and order, recognized by the Church as a whole, past and present. We should point out that in receiving such ordination the recipients deny nothing of their previous ministry, only that in the eyes of the Church universal it is defective. We should firmly persist in explaining that what we seek is unity, not uniformity. There is no reason why the worship of Dissenters should be denied, but we must point out that their sacraments are not recognized as acceptable or "in due order" by three quarters of Christendom, that reconciliation

with the local bishop is the first step towards reunion. The local bishops and congregations are the local centre of unity to which to be reconciled. We are not concerned with the manner of their worship; we are concerned to know that it is done under and with episcopal authority. We should avoid in our approaches any suggestion of submission and stress the truth that we seek reconciliation, thereby admitting (what we ought to admit humbly and penitently) that the Church has a large measure of blame in causing some of her children to separate from her. We should make it clear to our separated brethren that we do not ask for any denial that God has manifestly blessed their ministry; we ask them to receive that apostolic commission which can but add to the blessing and enrich the whole Church on earth as it will be the bond of restored unity. We are not to be proud that the apostolic ministry has been preserved to us; we owe it only to the wisdom, providence and mercy of God and certainly in times past we have neither rightly esteemed it nor adequately used it because we lacked gratitude to God for preserving it to us. Surely the way to reunion with our separated brethren of groups which have abandoned the apostolic ministry is not by compromising about the truth as we have received it, but by humbly, penitently and charitably declaring the truth and begging them for Christ's sake to receive it.

For always we must bear in mind that what we desire is the restoration of unity for the whole of Christendom and we must not dare to disregard that majority of Christians who accept as divinely revealed truth the Apostolic Ministry, whether they are of the Roman obedience or of the Orthodox Church of the East. With them we share belief in the essentiality of the Apostolic Ministry, though unhappily at present we are not in visible and external communion with them. We must do nothing that weakens this link with them, but by every means we have seek to restore communion between bishop and bishop. However, distant from fulfilment that may seem, that is our goal, that is our prayer because it is the prayer of Our Lord Himself—UT OMNES UNUM SINT.

As Catholics who yearn for real unity we are bound to stand against any merely "local" schemes of reunion. We cannot do otherwise than resist so-called intercommunion services and interchange of preachers because it is clear that these things do not advance the cause of reunion. They result only in deeply wounding the consciences of many Christians of all denominations and in exacerbating controversy. They are nearly always due to the undisciplined vagaries of individuals, sometimes of bishops who act as individuals and apparently disregard the fact that they belong to the college of Apostles and are bound to act in accordance with

all other members of the apostolic college whether they are in this world or have passed beyond the veil. No bishop is entitled to be a law unto himself and no group of bishops can act as if they were the whole episcopate of the Catholic Church of the ages.

Frank and charitable discussion and examination of principles between Christians of all ecclesiastical allegiances is necessary and desirable since truth will in the end prevail. But above all things earnest prayer, prayer without ceasing—that God will fulfil the desire of our hearts. Catholics are often challenged as to what practical steps they propose, to help forward reunion. I have suggested the necessity of humble though fearless proclamation of the truth as we have received it; and of careful frank discussion of principles. Above all I would urge the practical work of prayer and would repeat here some suggestions that I have made elsewhere:—

1. Every congregation of church and chapel should, at some time on every Sunday, have five minutes' corporate silent prayer for the restoration of the unity of Christendom, concluding with the Our Father and the prayer for unity (O Lord Jesus Christ, who didst say to thine apostles, Peace I leave with you, my peace I give unto you, regard not our sins but the faith of thy Church and grant unto her that peace and unity which is according to thy will).
2. Christians of varying denominations should be encouraged to meet together in their own houses for fifteen minutes' silent prayer together conducted in the same manner.

Furthermore, remembering that the Holy Eucharist is the climax of Christian worship and the sacrament of unity of the whole church on earth, in purgatory and in heaven; and remembering that "the altar is a City of Refuge for all who love one another at a distance, whether it be the distance of memory as the years roll by, or the distance of place, or the distance, the greatest distance of all, of religious difference," I would urge with all the earnestness I can that the bishop of every diocese, at regular times (e.g. once a month) himself celebrate the Holy Eucharist in his cathedral or some central parish church, and all baptized people be invited to attend. At this service, the celebrant alone should receive Holy Communion (unless it is thought desirable that two or three should communicate with him to satisfy the theological implication of the rubrics). All other members of the Church who may be present will voluntarily abstain from receiving Communion, as an act of sorrow and reparation for our sins which have contributed to the disunity of the Church, and in common with their brethren of "separated denomination,"

who are in fact unable to communicate at the altar by reason of their consciences, or because of ecclesiastical regulation or discipline.

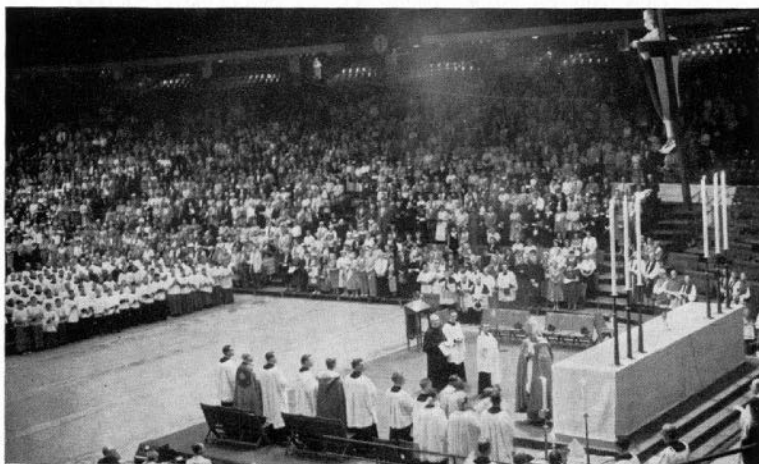
Would not this be really to pray what is often sung in a familiar hymn:—

For all thy Church, O Lord, we intercede;
Make thou our sad divisions soon to cease;
Draw us the nearer each to each, we plead;
By drawing all to thee, O Prince of peace;
Thus may we all one Bread, one Body be,
Through this blest Sacrament of Unity.

Have we not had “plans” enough? Should we not now humbly and in silence wait upon God and plead the Holy Sacrifice and make the Great Intercession—remembering that “the sheer stupendous quantity of the Love of God which this ever-repeated action has drawn from the obscure Christian multitude through the centuries is in itself an over whelming thought.”

The help that God doeth on the earth He doeth it Himself.

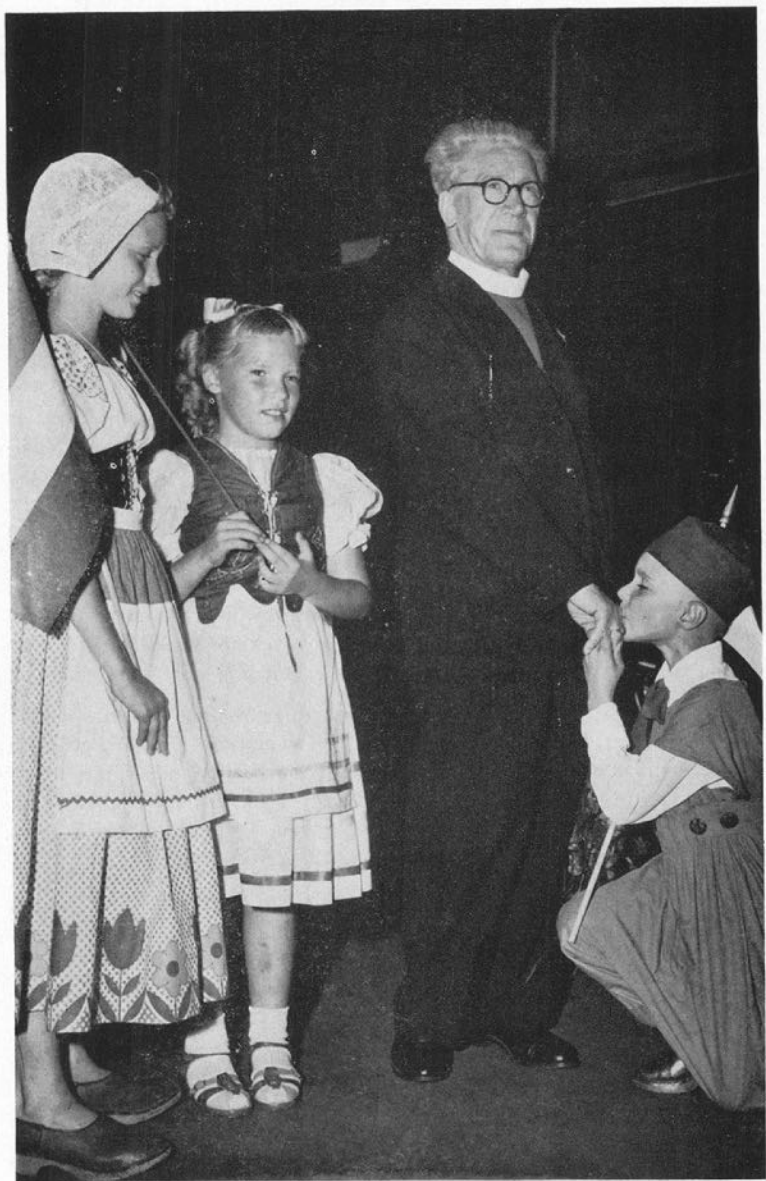
BISHOP OF MILWAUKEE AT THE CENSING



(photo Chicago Tribune)

View of altar at Solemn Evensong. Showing Bishop Hallock, the officiant being censed, with his attendants.

GREETING ARCHBISHOP RINKEL



The Most Reverend Andreas Rinkel, Archbishop of Utrecht of the Old Catholic Church being greeted by children in native costume upon arrival in Chicago.

parties; that the sick are "comforted" with equal validity and with power as well; that an Old Catholic may consider his marriage in an Anglican Church as sacred as in his own Church; and that the Ministers of both Communions can exchange with each other everywhere and in everything—subject, of course, to canonical—disciplinary decisions and agreements.

[II]

For the "Catholic" the Church is not an institution or growth or machinery of human invention and origin, which has thus merely arisen of itself, and with which we can do what we wish, [because we humans presently compose the Church and when necessary reform it, and tailor it according to our taste, which we fit out with a Bible, with Ministries and sacramental apparatus and which is ultimately only our servant, as it so very often is for Protestants in practice, though not, of course, in theory.] No, the Church is the Body of the glorified Lord; she proceeds from Him alone; She is born of Him; Her life is from Him, through the Holy Spirit, Who gives Her life. She is the bearer of His salvation—more than just bearer of His assurance of salvation, for it is more than an eschatological guide—and therefore strictly *His* servant, setting forward His work of salvation, representing Him, i.e. making Him "present," so that, as St. Cyprian said, "No one can have God as his Father who does not have the Church as his Mother." The "Catholic" knows that the nature of the Church must be understood from its original basis, that is, from the revelation of God, and that it is the living, abiding, effectual and dynamic witness of this Revelation. The "Catholic" professes unconditionally the "*CREDO ecclesiam*." And "*credere*," "to believe," means for him: obey, serve, and live by, the thing believed. Of course he knows that God's love and wisdom also gave him the written document of the Bible, which is the lamp for his feet, but it is this primarily and principally because it is the *lamp of the Church*, kindled by the same divine hand which also created the Church and made it the bearer and protector of this lamp.

The "Catholic" cannot do without the word "Tradition," for every revelation of God, despite the operation of the Holy Spirit, follows a human route, the route of successive transmission, of "*tradere*." God Himself "extends Himself" in His Church, and He "extends His Word" in the written document inspired by His Holy Spirit, the agent of which is the Church. Though this Tradition is a human route, it is nonetheless of God's will and creation; it has the Church as its dwelling-place and organism for all centuries, and its voice is God's holy Word.

We know of course that as theologians we will not yet, or ever, be

mission betrays not the least uncertainty. Imposition of hands on new bearers of office takes place through the Church—i.e. on behalf of the Church—through the hands of its legitimate Ministers (Diener). There is nothing magical here, unless one insists on calling everything magical that is sacramental or sacral. Prayer asking the "Gift," the charisma, is never omitted, whereupon the imposition of hands then "symbolizes," "denotes," the coming of the gift from above, i.e., reveals the *reality* of the coming.

Thus for the "Catholic," *Ministry* and *transmission of the Ministry* (or *ministerial consecration*) are inseparable. Let us use the technical terms "*ordo*" and "*ordinatio*." Now, where the necessity of the "*ordo*" is once recognized in the Church, then the conferring of this "*ordo*," that is the "*ordinatio*," cannot be considered as a merely practical factor, but this "*ordinatio*" is sacral by itself.

The "*ordo*," the Ministry, is a necessary factor in the structure of the Church; it is a mark of its nature. Without "*ordo*" the Church cannot exist nor be a Church. As Christ called His Apostles and "sent them before Him," so the Church calls its servants and sends them in the same manner; but they thus always perform *its* i.e. the Church's duties, and are Ministers (*Amtstrager*) only through its will, through its commission. They are always "servants of Christ" and never have any power, *potestas*, might (*Vollmacht*) or commission of their own. They administer something which they themselves essentially do not possess. No Sacrament is dependent upon their whim. They have only the heavy duty of obeying their calling and commission from on high and of doing "*quod facit ecclesia*."

But their "*ordinatio*," their consecration, calls and sends them *realiter* as well; them, precisely them, and none other. Thus when they act, the Church, God, Christ, the Holy Ghost acts, and their human action does God's work—nothing less than this. And so absolutely really, but also so absolutely ministerially (*ministeriell*), that it always remains "*Deus qui operatur*," and not Paul or Appollos. Here is no incidental possession of grace which makes anyone qualified on a particular occasion for some ministerial function, but an *abiding* charisma which carried its fulness of power (*Vollmacht*) (the "*ordo*") under the heavy burden of responsibility, and is possessed and exercised worthily by the bearer only through *grace* (the "*ordinatio*").

[IV]

The question of *Apostolic Succession* is immediately and most intimately connected with the foregoing. It is even called "the Catholic bul-

wark," on which "*intercommunio*" between "Catholic" and "Protestant" ("*protestantisch*") is frustrated.

It will be well if we establish that the concept of the Apostolic Succession has undergone a development which needs a certain correction. The oldest view intends to show the bishops as the successors of the Apostles, and puts the emphasis upon the episcopal succession in the great Sees which go back to the Apostles. The occasion was the struggle against the Gnostic sects, which appealed to secret traditions of the Apostles. Against this the Church appealed to its "open" Tradition, which was manifested in the known line of bishops. Such a line, agreeing as to the "*depositum fidei*" with that of every other great see, presents a strong witness for the truth. In this line or in these lines lie authority, confirmation and preservation of the truth. Here is Tradition in the best sense of the word. Here therefore an unbroken line of Ministers (*Amtstragern*) is indicated. The force of the proof lies in their legitimacy, i.e., in their legitimate, public induction into office. Nothing is said here about "*validitas*," the validity of the consecration, which would depend upon this succession. Again, just as little is said about the dependence of this succession itself upon special "spiritual gifts" which are conferred and transmitted in the consecration. At the bottom of this primitive thinking about the "line of bishops" probably lies, however, the conviction that these "successors of the Apostles" *exercised precisely the same functions as the Apostles by virtue of being their successors*. Like them they shepherd the Church of God, administer its discipline, keep its doctrine pure, administer its Sacraments and impose hands. They are the visible monument of unity. In this "*successio episcoporum*" lay the assurance of the integrity of the Tradition of doctrine, the proof of the continuity of the true Church, and the guarantee of the apostolicity of the Ministry. And this succession comes about through legitimate election within and through the Church, through consecration according to ecclesiastical rules, and in consecration by the servants of the Church.

With this, we think, the most important thing has been said about the Apostolic succession. But later ages, much later indeed, changed the emphasis.

According to this new line of thinking, it is a matter not only of the succession of the Ministry (*Amtes*) but of the *succession of the consecration* to the Ministry, and it is meant here that the sacramental gifts, the "*dona Spiritus*," or their coming, or in any case the competence for the Ministry, the ministerial authority comes about through transmission. The gift of the Ministry is, therefore, transmitted "*per manus episcopi*,"

by the hands of the bishop; and this transmission is an Apostolic Succession if it occurs in the line which goes back to the Apostles. He who does not receive the Ministry in this way of the "*successio apostolica*" is not a priest or bishop. But everyone who does receive it in this way is validly consecrated, and "stands in the Apostolic Succession."

This line of thinking—and we suppose that this above all irritates the Protestant (*reformatorische*) heart—is mechanical. Thought through consistently, it binds grace to human power and discretion. One thinks of a golden channel for which authority is to be found neither in the New Testament nor in the ancient Church, and to which even Rome itself has never appealed. Transmission becomes *only a matter of the Ministry*; it is *no longer bound to the Church*, i.e. to legitimate calling and election *through the Church*. Here threatens the way of magic and Gnostic theosophy. In conjunction with theories about "*materia*" and "*forma*" and "*intentio*", it casts doubt upon all consecrations of the early centuries, which were still unacquainted with these theories. On the other hand it explains as valid all sorts of consecrations which take place under arbitrary circumstances and conditions, and which were accounted inadmissible in the early Church. It *eliminates the Church*, which *alone* has to decide about the Ministry and which *alone* bears the Ministry.

The Liturgy of the Church, in its formulas of ordination from the earliest times onwards gives more correct doctrine. The emphasis there falls chiefly upon legitimate *election by the Church*. The Church must be present in her structure of bishops, priests and people to identify the ordinand as the person for the bishop to consecrate. No one can be bishop unless *the Church* calls him—"nullus episcopus sine ecclesia." The actual prayer of consecration or ordination is directed to God, that He, through Christ, may send the Holy Spirit by the imposition of hands of the consecrating bishop. The Holy Spirit is no continuing possession of the consecrator, but the gift, the "*donum*," which is implored for the *consecrandus*. Everything must take place according to Church rules accepted as Apostolic. And everything must be carried out through the legitimately directing administrator, the consecrator, who has received authority for this purpose. Therefore through the Bishop, not as the bearer, more or less magical, of the powers received "*per transmissionem*" from the Apostles, but *by virtue of the will of the Church*, which itself has allowed him to be consecrated for this purpose.

There is nothing magical in this "*successio apostolica*," for the "*ordinatio*" or "*consecratio*" is thoroughly sacramental, i.e.: God gives the Holy Spirit in response *to the prayer of the Church*, and this prayer takes

place according to the will of the Church, during the "*impositio manuum*," the laying-on of hands. Thus it is and remains *the Church* which bears and realizes the "*successio*." It is God who answers the prayer of the Church, and thereby brings about the same thing that has come about again and again in the same way since the days of the Apostles. *And that is the Apostolic Succession.*

Therefore we would like to interpolate here the declaration which the Old Catholic Church sponsored in the report on "The Ministry and the Sacraments" of the Edinburgh Conference on Faith and Order in 1937:

The Old Catholics maintain that the episcopate is of Apostolic origin and belongs to the nature of the Church. The Church is the bearer of the Ministry. Ministers (*Amtspersonen*) act only on its orders. The Ministry is received, exercised and transmitted in the same sense and in the same way in which the Apostles transmitted it to the Church. The Apostolic Succession is the inseparability of Church and Ministry and the unbroken continuity of both.

In the light of what has been brought out here, this concise declaration must be called very weighty in its every word.

[V]

There is here, however, a difficult and delicate question, which is especially a burning one in the problem of intercommunion, and arises time and time again. It is this: *What is the Catholic opinion of the Ministry in the non-Catholic Churches?* Friendly relations, ecumenical association and personal esteem very quickly and easily lead one to avoid the question, to choose the safest way, and to refrain from making a judgment. But when the problem of "*intercommunio*" is on the agenda, and one side has uttered a "No," then the other side has the right to an answer as to the motivation of that "No."

Our answer can, to be sure, be deduced from the foregoing, in which we have expressed our "Catholic" conviction, but it is just and honest to speak more precisely and more fully about it.

First of all the following should be made clear. For the "Catholic," Church and Ministry are inseparably inter-related. The Ministry belongs to the nature, the "*esse*" of the Church—without the Ministry, no Church. Thus whenever the idea of the Church, the understanding of the Church, is weakened or even neglected, there the Ministry too is bound to be of less significance. It is no longer borne by the Church nor required by it. It has no root, it turns into a more or less official teaching Ministry

(*Lehramt*) reduced *ex professo* to the preaching Ministry (*Predigeramt*). Where the Church possesses no longer, or not yet, or, briefly, not at all, her character of Church, of the Body of Christ, in the strict sense, the sacrament too suffers damage, and there is then no Ministry which is comparable to the revealed significance of the Church.

In orthodox Protestantism (*orthodox-reformatorischen*) in general, Church, Ministry and Sacrament are esteemed. But in Lutheranism it is emphatically denied that the Ministry is a factor in Apostolic Succession or in the continuity of the Church, and the succession is looked for in the continuity of the true Faith.

The Churches of Calvinist orientation do not accept the necessity of a sacramental consecration and transmission of the Ministry which preserves the bond with the early Church. Very deliberately a new beginning has been made with the Ministry. It is precisely this new beginning which the "Catholic" can never accept as sound and right.

Of course the "Catholic" cannot and should not shut his eyes to the fact that the Holy Spirit also works and works wonderfully in the non-Catholic Churches and through their Ministers (*Diener*). The Spirit bloweth where He listeth. Ecumenical life, teaching and learning have clearly revealed this also to us, and this lesson, in and of itself, is already a great step nearer one another. But even this does not allow the "Catholic" to erase the boundary-lines, which are for him a matter of profound conviction of belief. If, on the basis of this conviction, irregularity, mutilation and defect exist on the other side, but if, in spite of it, God wants to work there too, then the "Catholic" bows his head before God who "is able to do exceeding abundantly above all that we ask or think." But this does not give him the right to surrender the bounds and the order which God has taught *him*, or to consider the other as of equal worth.

The "Catholic" desires—with all prudence and humility in his judgment of the Ministry of the other Churches—to keep the balance between personal divine calling and ecclesiastical succession. It is the same tension that exists also between sacramental grace bestowed directly by God and the authenticity and trustworthiness of the sacramental action guaranteed by the Church. For him, (the "Catholic") firm certainty lies in *God*, Who calls, sends, consecrates and ministers *through His Church*. Church, Ministry, and ministerial consecration for him are indissolubly one, and therefore solely and absolutely reliable, because "by His Spirit God governs and sanctifies the whole Body of the Church," as the immemorial Good Friday prayer says. For him there is in this certainty the assurance, at

every ministerial consecration of the fulfilment of the ancient prayer of the Church: "Grant him, O Almighty God, through thy Christ, to share in the Holy Spirit, so that he may possess power . . . , in accord with the power which thou hast given to the Apostles."

We will add still another point, because this too stands as a "*crux*" on the way to "*intercommunio*." We mean the Sacrament, or the Sacraments.

Until recently it has been a firmly rooted usage in the ecumenical world to speak of *the two* Sacraments, or even of the New Testament Sacraments. It is scarcely taken into account that the "Catholic" recognizes seven Sacraments. We are indeed convinced that discussion of these two Sacraments, Baptism and Supper, will raise questions enough, but . . . what about the other five? Will the discussions ignore them forever? Will the Protestant (*reformatorische*) side continually gainsay their worth and not be shown its own poverty? Must the "Catholic" hide them as if behind his back, as a private possession to be accounted a mere bagatelle? In the first place, what presents itself here are fundamentally different sacramental concepts. The "seal and sign" will never be enough for the "Catholic"; he believes in the reality and in the sure, unerring action of God through the Sacrament. He believes too that what the Sacrament confers is given in no other manner, in no other way. Never will the "Catholic" be able to accept the notion that the Sacrament bestows nothing besides what the "Word" also bestows.

This brings up something else on which we lay special value, and which we would like to commend at this point. If indeed sometime the theme "the Sacraments" becomes the subject of study of the "Faith and Order" group, they ought to have the courage at the outset simply to drop the word "Sacrament" altogether. The word itself is harmless, but the theology of a later time has hedged it in. It is well known that the Eastern Orthodox Church prefers to speak of the "Mysteries." The defining of the word "Sacrament" was always a cross in theology, and the Reformation calmly took over this cross from the Middle Ages and still bears it to this day. They keep trying to force, to re-mold, and to evaluate according to a definition what is really a fact, an action, of the Church. And according to the terms of the definition they add and subtract Sacraments.

Would it not be sensible for each Church to take account of every single action it employs, whether as Sacrament or as a particular action of the Church? Catholic theology too has always spoken of the "two most important Sacraments," the "*duo praecipua sive eximia sacramenta*," and it is aware that among the seven, or between the two most important Sac-

raments and "those five commonly called sacraments" there are profound differences. For the "Catholic," in Baptism and in the Eucharist something quite different occurs than in his "*sacramentum ordinis*," the consecration of the priesthood. But is the last-named therefore less sacral in character, less real in operation, in that it has to do with ministerial commission and transmission and the grace of the Holy Spirit? More important than the question whether "*confirmatio*" ought to or may be called a Sacrament is the question whether the laying-on of hands here truly and effectually mediates the Holy Spirit.

And does the Reformation then know nothing at all about these "five"? What does "Confirmation" mean to it? Is it unacquainted with prayer for the forgiveness of sins, in which it presumes to give assurance that the *sins* are forgiven? Does it know no "effectual" comforting of the sick? What meaning does it attribute to its ministerial induction? And what actually happens, or what does it understand to happen, when it "solemnizes" (*einsegnet*) a marriage?

In our opinion it remains the task of theology on both sides, first, in its sacramental theology, to "disorganize" all this, to strip it down, to deliver it from the oppressive bonds of a never congenial sacramental definition, in order then to discern every holy action of the Church in its own meaning and its own value, and only then to "organize" a new and better sacramental theology. We are convinced that Protestant circles (*reformatorischen Kreis*) would thereupon achieve a better and richer estimate of their own sacral inheritance (*Besitz*).

[VI]

All this now lies ahead on the road to "*intercommunio*." We have tried very briefly indeed to expound from the "Catholic" standpoint the most important questions that arise here. We have intentionally written the word "Catholic" in quotation marks throughout, as a signal to indicate a standpoint which is occupied, globally speaking, in the ecumenical movement by those Churches which are not assimilated to the Reformation. It should be superfluous, but it still is necessary to say time and again that "Catholic" is not identical with the Church of Rome. Indeed, "Catholic" is a prerogative which the Protestant (*reformatorischen*) Churches too claim for themselves where they profess in the Apostles' Creed (in an inaccurate translation, alas!) to believe in "the Holy, universal, Christian Church." But even viewed in this wider sense, they will not want to deny it to us, or criticize us as arrogant, if we emphasize the Catholic-Protestant (*protestantisch*) opposition. It is precisely this junta—and oftentimes con-

tra-position which comes up again and again in the question of "*intercommunio*."

The question of "*intercommunio*" is not as simple as a superficial reader of the Lund report might possibly suppose. Precisely what disappointed us in this report is the new terminology, which tries to give names to all shadings. To be sure, one cannot get along without a terminology, but the "Catholic" can never agree with the notion that there are many kinds of "*intercommunio*," while, on the other hand in this schematization the crucial question of what "*intercommunio*" really is remained unanswered and unnoticed. There is merely a delineation of the results it seeks to attain in specific relations between specific Churches.

As "Catholics," we can only be earnestly on guard in this area. Can it be seriously expected that the "Catholic" would participate in a Eucharist (*Abendmahlsfeier*) in which the ministering Church aims at nothing further than a "memorial" celebration of only more or less symbolic value? Or that the "Catholic" would expect that a Protestant (*Protestant*) would approach his "Catholic" sacrificial meal (*Opfermahl*) (we intentionally use here strong expressions for once) which is labeled in the Heidelberg Catechism as a "denial of the one Sacrifice and Passion of Jesus Christ, and an accursed idolatry"? We know, to be sure, that "open Communion Services" are taken very seriously, but even this cannot free us from the fear that precisely at ecumenical conferences—where, logically, division is so sharply felt on account of the separate Eucharists (*Abendmahlsfeier*)—readiness and personal bonds will propel us into a common celebration rather than deeply rooted conviction and responsibility.

"*Intercommunio*" is more than joint Communion. The latter is a result, though an important result. "*Intercommunion*" is the boundary of unity because it is the recognition of authentic and complete *Catholicity*. We put it this way because our Church knows "*intercommunio*" from experience. The first thing the Churches of the Anglican Communion and the Old Catholic Churches established as the basis of their intercommunion was *the recognition of Catholicity*. And this comes out so forcefully that every action of this "*intercommunio*" is a witness to this mutually recognized Catholicity. It was suspected here and there, and probably even stated, that the Anglican Church might have sought this "*intercommunio*" in order thereby to make its consecrations certain once and for all through the participation of Old Catholic Bishops. This view must be labelled magical, and is a false conception of the Apostolic Succession. When Old Catholic Bishops take part in the consecration of an Anglican Bishop or vice versa, they do this not to "improve" the consecration or

make it "more Catholic," "more purely Apostolic," but they are present and participating *as witness to their own Catholicity and to that of the others. This motive and this alone* is what brought them together, and is the basis upon which they find one another and recognize each other as alike.

That this basis may some day be found by all of Christendom remains our prayer. That it *can* be found remains our belief.



REETING ARCHBISHOP AT THE STATION



Laypeople of the Polish National Catholic Churches in Chicago, together with Clergy, greet Archbishop Rinkel upon arrival. In the center are: Bishop Grachowski, Father J. Tomczyk, Father John Siembida, Father J. Jaworski, Archbishop Rinkel, Father S. Gogul, The Netherlands Consul in Chicago, and Canon Molman, Chaplain to the Archbishop.

IX

THE CONGRESS SERMON

BY THE RIGHT REVEREND GERALD FRANCIS BURRILL

Bishop of Chicago

Reunion—The Everlasting Gospel

EPHESIAN 4:13 "Till we all come in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

The glorious Fourth Chapter of Paul's Epistle to the Ephesians reminds us that reunion is the everlasting good news for all men; that life is a process of finding oneness with God. It serves to recall to our minds one of the basic truths of the faith; namely, God is not only the Creator, but He is also the center of all reality and the source of all unity.

Under the guidance of God, the Holy Ghost, all Christians everywhere have become aware of the sin of disunity in the Church, for there is but "one Body and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all." This discord within the Church is not a modern development, for it has always existed. Paul was aware of disunity in the Apostolic Church when he writes in the First Epistle to the Corinthians, "There are those who say, 'I am of Paul; and I of Apollos; and I of Cephas.'" How similar in our day to hear men say, "I am of Luther; and I of Calvin, or I of Zwinglie."

Sin then is the basis of all discord. The Christian witness is that God has overcome Sin in Jesus Christ, Our Lord. The Passion and crucifixion have won for mankind the victory and reunion of all mankind. Unity in God is not a battle to be won by men. It is a battle won for us already—Allelulia! Allelulia! Our mission is to proclaim this good news to all the world in the joyous knowledge that God has willed that we shall be One in Him.

As man's sin has despoiled God's creation in all ages, so it has dismembered the Body of Christ. His Church has been torn and divided. The proclamation of the Good News to the world of our day is obscured by these unhappy divisions. This fact is recognized by nearly all Christians.

We rejoice that the Twentieth Century has seen the beginning of a return to Catholic faith and practice. The articulate desire to be One in Christ is evidence of this and is the exact opposite of the Eighteenth and Nineteenth Centuries when denominationalism was considered the norm. We are thankful that the search for unity is being expressed more loudly in our day. However, there are dangers that man's desire for unity may cause him to search for it in false places.

Certainly then, one of the great tasks and opportunities of the Church Catholic is to teach and proclaim the Faith so that men may find the true basis of reunion. Too often in the minds of people, the Catholic faith is considered negative and reactionary, or static and lacking in evangelistic fire. The faith of the Catholic cannot be negative, for it is of God. It is a positive faith, established and rooted in the Scripture. It is the Faith, not because men produced it but because God revealed it. As God the Holy Ghost guides the Church into all truth, so we must be His servants to teach this Gospel, using every means at our disposal toward that end. The Catholic needs always a modern apologetic to reclothe the truth of doctrine in language understood of the people. The Gospel of Reunion requires evangelistic proclamation.

Paul tells us that the battle is won and that our task is to announce it to all mankind "that we henceforth be no more children, tossed to and fro and carried about with every wind of doctrine—but speaking the truth in love, may grow up unto Him in all things which is the head, ever Christ."

The world of our day is ready for this message. The world is materialistic and secular—the very words of the Creeds are meaningless to the great mass of people, and "how shall they hear without a preacher?" We need a modern Paul to translate the eternal truth with the fire of a Savonarola and the devotion of St. Francis.

We have indeed a world that is hungry for the Gospel—a world divided; disillusioned, whose Gods of clay lie scattered on every side. I do not need to remind you that the mind of the average man is disturbed and dismayed by the collapse of secular society. He observes the results of man's sin on every side; the broken homes, rampant lawlessness, international tensions, and the ever present threat of war. He is aware as never before that "the wages of sin is death," and he grovels in holes underground as he cringes in fear of the power of the hydrogen bomb. Modern man is ready as never before to hear the eternal truth of the Gospel, for he begins to understand that unity among men is not to be found in much knowledge, scientific research, or world governments, but only in universal law, judgment, and love of God. One thing is always true in the midst of

the chaos—a Catholic need never fear the truth—he above all others should encourage exhaustive examination of his faith, encourage and stimulate every means “to give a reason for the Faith that is in us.”

We are gathered together in this great Catholic Congress to witness to unity that exists. It is not *created of man*, not brought about by legislative action, nor produced by any nation or group. It is a unity that does not demand uniformity except in the basic faith in Jesus Christ and His One, Holy Catholic and Apostolic Church. We have with us today representatives of the Orthodox Churches of the East, Polish National Catholics, the Old Catholics, Anglicans from all over the world, and others who are rediscovering the foundations of that unity which we all seek. This unity is not of man but of God. Such unity as this is not achieved by the democratic process. We do not achieve oneness with God by voting how we shall accept Him. The Christian fellowship is a kingdom and governed by a King whose rule is absolute and whose love is boundless. The love serves to restore us to the truth but not to alter or destroy that truth. Our God is a righteous and lawful God, and we must obey. Let us then eliminate for all time the idea that unity can be brought about by compromise, by political maneuver, by vote of selected representatives of any fragment of Christianity. It will only be achieved by reunion (and note the “re”) with the Catholic Church, the Body of Christ. The unforgivable sin against the Holy Ghost is schism in the Body. The Holy Ghost will lead us into all truth in His Holy Catholic Church, but to separate ourselves from Him who descended upon the Apostles at Pentecost is to reject Him. “The penalty when a particular Church loses contact, voluntarily or involuntarily, with the general stream of Christian life is severe. It is fossilisation—and ultimately death.”

What is the hard rock basis for such reunion? It is found in the Chicago-Lambeth Quadrilateral, first proposed here in Chicago in the year 1886, and later reaffirmed by the next Lambeth Conference.

The Quadrilateral maintains that the following fundamentals are basic to all reunion. They are:

The acknowledgment of:

- (1) The Holy Scriptures of the Old and New Testaments as “containing all things necessary to salvation” and as being the rule and ultimate standard of faith.
- (2) The acceptance of the Apostles’ Creed as the Baptismal symbol; and the Nicene Creed as the sufficient statement of Christian faith.
- (3) The use of the two Sacraments of Baptism and the Supper

of the Lord—ministered with unfailing use of Christ's words of Institution and of the elements ordained by Him.

(4) The recognition of the historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

The Catholic Church is the custodian of these truths and these marks are always found in the Church Catholic. The task of all people is to seek the Church where this faith is found—this is Reunion. The Church, guided by the Holy Ghost, wrote and selected the Bible. The Church, guided by the Holy Ghost, produced the Creeds. The Church, guided by the Holy Ghost, has preserved the Apostolic Ministry and Sacraments.

The fundamentals of the Catholic Church are essential to Her life. They have stood the tests of time. Man then does not need to search for the basis of reunion. We already have this basis. For nearly two thousand years of continuous witness, men have found the living God in the Catholic Church. Their minds have been illuminated by the Holy Writ containing the revealed nature of God in time and space. Men have acknowledged the fullness of the Faith in the Creeds based as they are in the life and experience of the Apostolic Church. Through the succeeding generations, in times of joy and failure, while kingdoms and dictators have risen and disappeared, civilizations have flourished and foundered, this faith once delivered to the saints has guided men into the ways of God. How wonderful in a world of expediency, where leaders in high places have led people again and again to destruction, to know the truth will always prevail—that the gates of hell shall not prevail against the Church. How blessed it is to know that we are regenerate in Our Lord, grafted into His Body forever, forgiven and restored by His love in Mother Church, fed in the Blessed Sacrament of His Body and Blood. This unity is guaranteed and protected by the indwelling of the Holy Ghost, who descended upon the Apostles at Pentecost and whose successors in the Episcopates have been the visible evidence of this unity.

Thus we see the Episcopate is good, not only because it is historic, but because the office of Bishop is essential—the *esse* in the on-going life of the Church. "Where the Bishop appears, there let the people be, as where Jesus Christ is, there is the Catholic Church," so said St. Ignatius.

These basic truths were never questioned in the Christian Church until the Reformation. All Christians, hungry for unity, must endeavor to restore these essentials to those portions of Christendom that have lost them, so that we may be one to the eternal glory of God.

Pan-Protestantism is not unity. It is a temporary expedient devised by men to present the appearance of unity—an inadequate answer to the hunger of men to be one in God. People of our day hunger for unity, but the *desire* to be one is not enough. Unity must be achieved on God's terms and not on ours.

Moreover, intellectual acceptance of the Faith is not enough. "Religions worship, and live and grow by worshipping, long before they argue. The theologian rather tends to forget that Christianity presented itself to the pagan world not as a system of opinions but a worship embodying a dogma."* The Catholic Church is a *worshipping body*, and it is our belief that unity is only achieved in the action of the Eucharist. Worship is the Body of Christ in action, offering the eternal sacrifice of Christ on the Cross for the redemption of mankind. While man proposes, God disposes. Under the guidance of the Holy Ghost, reunion *is* taking place without legislative permission. The New Testament Christians knew that when they were with Jesus they were one. The continual recalling of Our Lord in the Divine Liturgy is the center of all unity in the Christian life. In the Real Presence of the Blessed Sacrament we are made one, "we in Him and He in us." The Eucharist has always been the core of the Christian experience because we believe Our Lord rose from the dead and is alive forever. Here we are, indeed, One with the "King of Kings and Lord of Lords."

The Liturgical movement has been one of the evidences in our day of a kind of reunion that is sweeping all men together in Christ. It is a movement that recognizes the centrality of the Mass. It teaches that in the Mass all of man's aspirations, his work, his very life is offered to God in and through the oblations and that man is fed in the Holy Communion upon Our Lord's Blessed Body and Blood to return into the world renewed. All things are One because God and His world are linked and made One at the altar.

The Liturgical movement has and will continue to affect all Christians. It is the recognition that Holy Church, in the Divine Liturgy continues to redeem mankind through Jesus Christ, Our Lord. It denies that Christianity is only an historical society of people who study what God has done in the past in order to imitate his example in the present. It affirms that the Church is a *living* body, the Body of Christ into whom we are all grafted in Baptism. It is the Body in which we are not only instructed in preaching, but fed on the very substance of that Lord Himself.

There are those who would achieve this reunion by intercommunion.

* Dix: *JEW AND GREEK*

This is a fruitless game of make-believe, pretending to a unity that does not exist. Communion is the sacrament of unity already achieved and renewed. It is the living witness that we are One in spite of our sins. There can be no reunion that does not recognize the centrality of the Mass because this is the climax of all the Christian life—but it is the end, not the means to an end. We pray for the day when all Christians may be able to worship Our Lord in the Blessed Sacrament of the altar, but let us not pretend that such unity exists when we know it does not.

Sometimes we are aware of feelings of deep anxiety among those who would have Christian unity at any price. We hear people say, "This is the Church's last chance." "We must unite or be destroyed by the evil powers of atomic energy." I am convinced that this is heresy. Our Lord has promised that the gates of hell shall not prevail against His Church—to believe otherwise is to deny the sovereignty of God and the victory that is His. Let us never be tempted to achieve union by unworthy devices or cheap compromise. By all means, let us live in charity with each other, recognizing our sinfulness and ignorance, but never compromising the truth for expediency or temporal ends. Reunion is God's program, not ours, and there is ample evidence that reunion goes on apace in worship and sacrament. There is a growing appreciation of the Liturgical Year, of prayer, of retreat, of religious orders and vocation. Reunion does not need to be enacted by men in the legislative process. It is born of the Spirit in His Body, the Church.

This is going on because He wills it. It always has been proceeding from the beginning of time. Indeed it is the very purpose of the Incarnation of the God-man. Where there is Sin, there will be imperfect Oneness. The forgiveness of Sin, the growth of knowledge of God in Jesus Christ in His Holy Catholic Church is the Everlasting Gospel of Reunion that we proclaim.

Let us not proceed from the place without humbly begging God's forgiveness for our sins, remembering how often we have lacked love and forbearance as we present the faith of the Church to others. Pray God may give us loving hearts to use as instruments that we may bring many to His Holy Church. In negotiations with all Christian groups make us eager to teach, tireless to evangelize, willing to persevere. Let it not be said of us that we are proud or arrogant, impatient or lacking in charity—"Not I, but Christ in me," said Paul. May we always remember that we have not earned this Faith and thank God which giveth us the victory.

May our witness here together be a means of holding these truths

high for all men to see. May we humbly proclaim this faith once delivered to the Saints that all men may be One in the Eternal God and Father of us all.

* * *

Grant, we beseech thee, Merciful God, that thy Church, being gathered together in unity by thy Holy Spirit; may manifest thy power among all peoples, to the glory of thy Name, through Jesus Christ Our Lord, who liveth and reigneth with Thee and the same Spirit, one God, world without end. Amen.



PROCESSION AT SOLEMN EVENSONG



Left to Right: The Rev. James Montgomery, Flossmor, Ill., Marshal, The Bishop of Gambia and the Rio Pongus, The Honorable Marsden Woods, Chancellor of the Diocese of Auckland, representing the Bishop of Auckland. The Right Reverend Edward T. Demby, Retired Suffragan Bishop of Arkansas.

GROUP LEAVING FOR ANGLICAN CONGRESS IN MINNEAPOLIS



Left to Right: Canon Albert J. duBois, The Lord Bishop of Exeter, Mr. Russell Brown, New York City; The Lord Bishop of Gambia and the Rio Pongas, The Lord Bishop of New Guinea, The Lord Bishop of Borneo, (background) The Suffragan Bishop of Dallas.

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